

THE MONTH

MARCH-APRIL, 1943

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EDITORIAL COMMENTS

The Cardinal's Requiem

RARELY, if ever, has there gathered at Westminster Cathedral so representative a congregation as on March 23rd, for the Cardinal's requiem. This was a sign, both of the supra-national quality of the Catholic Church and also of the international character which the development of the war has given to Great Britain, and particularly to London. On the Catholic ecclesiastical side were present all the Archbishops and Bishops of England and Wales, with the sole exception of the Bishop of Nottingham, kept away through illness; the Archbishop of St. Andrew's and Edinburgh; the Abbots of Ampleforth, Downside, Douai and Ramsgate; Monsignori, Canons and Clergy, both secular and regular. The Mass was sung by the Archbishop-Bishop of Southwark, in the presence of the Apostolic Delegate. The United States were represented, among others, by Archbishop Spellman of New York, Father Robert Gannon, S.J., President of Fordham University, and Father Foley, the senior Catholic chaplain to the United States Forces. Members of the Government present included, among others, Sir John Anderson, Mr. Attlee, Mr. Brendan Bracken and Mr. R. A. Butler, while the Prime Minister was personally represented. On the diplomatic side were the Ambassadors of Belgium, Portugal, Brazil, Czechoslovakia, Poland, the Argentine and the Netherlands, with Ministers for Peru, Latvia, Estonia and Lithuania, and the Spanish and Luxembourg Chargés d'Affaires: there were the High Commissioners for Canada and Eire; the High Commissioners for Australia and New Zealand had sent deputies as had also the Agents-General for Southern and Western Australia. Even more striking was the attendance of General Sikorski, for the Polish Government, of M. Knezevic, Vice-Premier of Yugoslavia, and of General de Gaulle and Admirals Auboyneau and d'Argenlieu, for the Fighting French. Nor must mention be further delayed of four distinguished

representatives of the Established Church in this country, the Bishops of Chichester and Gloucester and the Deans of Westminster and St. Paul's, along with Archbishop Germanos, of the Greek Orthodox Church—a precedent that testifies to the great impression made by the late Cardinal far outside the limits of the Catholic Church in Britain. The well-chosen words of the panegyric, delivered by Dr. Downey, Archbishop of Liverpool, found an echo in every heart. Dr. Downey spoke of the Cardinal as a wise and devoted counsellor of the Pope, one of the most loyal subjects of the King, a great leader of the Catholic hierarchy, a good shepherd of his own flock in the archdiocese of Westminster, and, to “the people of our land and far beyond, a valiant supporter of their rightful aims and ideals in the present world crisis.” It may be added—for information—that on the same day a solemn requiem for the Cardinal was celebrated in the Madrid church of Cristo de la Salud. Mgr. Henson, head of the English College at Valladolid, officiated, in the presence of the Papal Nuncio. Among those who attended this Mass were the British and American Ambassadors to the Spanish Government, the Argentine Ambassador, and the British, Egyptian, Swiss and Polish Ministers.

His Priestly Experience

THE Catholic weeklies have given detailed accounts of His Eminence's life and work. All that remains here is to emphasize certain aspects of his varied and arduous career. Arthur Hinsley was born in Yorkshire in 1865, and, as has been abundantly remarked, there was always something of the sturdy North Country in his character and outlook. Mr. Gilbert Harding, the B.B.C. commentator on the recorded extracts from the requiem, spoke of the Cardinal as a great Christian, a great Englishman, and a great Yorkshireman. His mother was of Irish descent, so that, from birth, he was already more than English. Studies at Ushaw and in Rome—to Rome we shall return in a moment—prepared him for the priesthood. He was ordained in Rome in 1893. Had he been spared to us a few months longer, he would have had the happiness of celebrating the fiftieth anniversary of his ordination. Coming back to England from Rome shortly after ordination, he worked here for well nigh a quarter of a century. His work was ordinary priestly work—the work of professor, schoolmaster and parish priest—carried out with

a thoroughness and an enthusiasm that were more than ordinary. For some years he taught at Ushaw. Then, when it was decided to start a Catholic secondary school in the North-East, he was given the never too easy task of founding it. He was the first headmaster of the Catholic Grammar School in Bradford. Five years of devoted labour gave to that college an initial impetus which enabled it to develop into the highly successful school which it is to-day. From Bradford Father Hinsley came to the South of England, where, for a period, he combined the double office of professor of Sacred Scripture at Womersley seminary and parish priest at Sutton Park. In 1911 he became parish priest at Sydenham, and there he remained until he was summoned to Rome, in 1917, to take over the Rectorate of the English College. The Cardinal was absent from England for so long—from 1917 till 1935—that many people tended to forget his nearly twenty-five years of priestly work in this country. These years gave him a thorough understanding of the problems, spiritual and practical, of the home clergy and made him always sympathetic and easy of approach. He was keenly interested in the improvement of clerical studies and formation; was acutely conscious of the responsibilities of the Catholic educator; and had learnt in person the difficulties and the consolations of active parochial life. These years fitted him in especial manner for the task of restoring the English College and developing the minds and souls of hundreds of young secular priests.

The "Roman" Cardinal

THE emphasis that has been placed upon the truly English qualities of the Cardinal may have obscured the fact that he was, at the same time, genuinely "Roman." I mean "Roman," not in the sense of devoted to the Holy See—that he clearly was, and to a remarkable extent—but in a more specifically "Roman" sense. He first arrived in the Eternal City when the external prestige of the Holy See, that had been dimmed in some degree by the entry of Italian troops into Rome, was gradually being recovered. The dynamic spirit of Leo XIII was asserting itself. Arthur Hinsley was a student when "Rerum Novarum" was issued to the world. It made a considerable impression on him at the time, and, forty-five years afterwards, at Westminster, he was to urge and insist upon the study of Catholic social teaching, that was

widely disseminated for the first time in that epoch-making encyclical. As a student at the English College, walking day by day through the winding and narrow streets of old Rome to the Gregorian University, then in its time-honoured, if not altogether adequate, Palazzo Borromeo in the Via del Seminario, he came to know and love the ancient city, that is the earthly Centre of Christ's Church. Outside the walls were the many catacombs, rich with memories of the martyrs; here were the churches, some ancient, others of spacious Renaissance times, with their colour and light, their architecture and their frescoes; there were the occasional ceremonies at St. Peter's, where the walls of the Vatican loomed large over the Piazza in front of the great Basilica. There is no place on earth from which one can gain so intimate a sense of the width and universality of the Church's work as at the very centre of it, namely in the city of Rome. Living there and studying there, the Cardinal acquired that mood or quality of *Romanità*—hard to define or even to analyse, but none the less real and lasting. As Rector of the English College, he distinguished himself. Within very few years—and, be it remembered, he had assumed this office in the middle of a world war—he had settled outstanding property and financial difficulties, increased the number of students, and greatly improved both the academic status and the general spirit of the *Venerabile*. The students felt in his regard that rare blend of respect and personal affection. He gained their confidence through his kindness; he won and retained their reverence and loyalty because he was firm and consistent as well as kind.

To Africa

AFTER nearly a decade at the college, he was rewarded for his generous work. Pope Pius XI nominated him a Titular Bishop and he was consecrated in the chapel of the *Venerabile* by Cardinal Merry del Val. That was in 1926. His active Roman days were now drawing to a close. The Holy Father was aware of certain problems connected with Catholic missionary work in Africa. Reports were a trifle disquieting. The Pope desired fuller information. Bishop Hinsley was named Apostolic Visitor to Africa, in 1928. The main field of his activity included all the Catholic missions that were not subject to the Apostolic Delegation to the South African Government. The Colonial Office was anxious that

the various Catholic missionary societies (most of them were not British) should co-operate with it in the highly important question of native education. Previously there had been some friction, and, on quite other grounds, the Colonial Office was alarmed at possible developments. The British Government had approached the Vatican, and the result was this special mandate entrusted to Bishop Hinsley. Before leaving England, the Bishop attended a meeting at the Colonial Office and became quite convinced that the co-operation, which the Colonial Office desired, would be of great advantage to the Catholic missionaries. One who knew his work in Africa from the inside and who accompanied him on some of his African journeys remarked that his talks to the various missionaries were so forcible and convincing that they won them over to his ideas. "He did not mince matters but spoke straight out with real vigour, pointing out that no Government in the world gave them such freedom and help as the British Government." He travelled through the mission districts, teaching, confirming, ordaining, writing full reports to Rome, and winning over the missionary congregations. In 1930 he was made permanent Apostolic Delegate to that part of Africa that was not covered by the Delegate to South Africa. His headquarters were fixed at Mombasa, and his work continued. "His influence was immense"—I quote from the same authority—"and he became a *persona gratissima* with the British Colonial authorities. His health broke down, and he caught tropical eczema, and finally he had to resign, but his work was done and most successfully. Even yet it is scarcely realized how far-reaching was his influence and the success of his mission." The Cardinal's interest in African questions remained with him, even in his busily-occupied years at Westminster. On one or two occasions he spoke and wrote on them. He was alive to the responsibilities of the white man for the education and welfare of his black brethren. He was interested, for example, in the consequences for the African peoples of the Atlantic Charter, jointly accepted by the United Nations, and in the American report, issued by the Phelps-Stokes Foundation, on which report he composed an authoritative article.

Rome to England

IT was in 1934 that the Cardinal's health caused him to relinquish the post of Delegate Apostolic in Africa. He

was very seriously ill and, on recovery, settled down to a quiet existence in Rome—in the dignified obscurity of a canonry of St. Peter's. He thought himself a "finished" man: and yet, his greatest work still lay ahead of him. Cardinal Bourne died at the beginning of 1935. Many names were rumoured for the new appointment. Archbishop Hinsley's—he had been named Archbishop of Sardis in 1930—was rarely among them. Pius XI, with his keen knowledge of men, selected the Archbishop as the man for the place and the hour and personally conferred on him the pallium. On St. George's day, 1935—that year the feast was deferred until after Easter—the new Archbishop took possession of his cathedral. He soon made himself known—to his clergy and Catholic laity by his friendliness and charity, to the general public by his outspoken statements on current affairs, in so far as they needed to be judged by Christian principles. His first two or three years at Westminster coincided with the civil war in Spain and the Italian attack upon Abyssinia. He organized the Bishops' Relief Committee for the help of the Spanish Church. He censured the foolish mis-representations of the Spanish conflict and the misled and misleading judgments passed upon it by ecclesiastics of the Established Church, and he was not slow to deplore the Italian aggression. The British public was learning to know, and also to appreciate, this blunt and outspoken, and very sympathetic, pastor. In 1937, he was elevated to the sacred college of Cardinals, with the titular church of Santa Susanna, which has long been known in Rome as the American Church.

Then came the war. In his pastorals he deplored the terrible catastrophe and never ceased to stress and re-affirm the principles laid down by Pope Pius XII as requisite for the establishment of a just and lasting peace. When the issues of the war became clearer, after the collapse of France, he rallied the Catholics of Great Britain to close unity in the face of the threat to humanity and Christian faith and behaviour, that was deeply involved, as he so clearly realised, in the aggression of the Axis Powers. In August, 1940, he called into being, as the organization that should be the vehicle of this appeal, the Sword of the Spirit. He was its founder, its president, and its principal inspiration. To the very end he directed its activities and took the keenest interest in all it proposed and achieved. He sternly denounced the

Nazi atrocities in Poland and the other occupied lands; and equally severely castigated the murderers and violators of the Jews in Europe. Poles, Czechs, Frenchmen, Belgians, now in exile in Britain, came to regard the Cardinal as their fearless friend and protector. The Jews too revered him for his courage and eloquence in their defence.

Co-operation

THE Cardinal's appeal for unity in view of the spiritual challenge of the war was not directed exclusively to Catholics. It was a wide appeal to fellow-Christians and to men of good will, to all, in fact, who believed in God and understood that human affairs must be subordinated to a moral law that is ultimately the law of God written in the consciences of men. Relying on the declarations of Pius XI and Pius XII, he thought it both possible and advisable for Catholics to co-operate and to work together with persons of other religious convictions, as far as might be, without prejudice to their own Catholic beliefs. It is fair to state, I think, that the movement of Christian co-operation in this country, at least as regards common action between Catholics and non-Catholics, owes far more to him than to any other single person. In December, 1940, he associated himself with the Archbishops of Canterbury and York, and the Chief Moderator of the Free Church Federal Council, in a letter to the *Times* which accepted as the true basis for a peace settlement the five Peace Points of the Christmas Eve allocution of 1939, and added five further standards, taken from an Anglican source, by which social and economic problems and solutions might be adjudged. This Joint Letter caused considerable stir. It was the first occasion on which an Archbishop of Westminster had associated himself with the leaders of the Established Church and the Free Churches, not merely on some definite issue but on what might be termed a general programme. For a time, the letter became a framework within which Catholics, Anglicans and Free Churchmen started to study and discuss together. It led, in due course, to two remarkable public meetings, on May 10th and 11th, 1941, at the Stoll Theatre—meetings in which Catholic, Anglican and Free Church speakers delivered addresses under the chairmanship, on the first day of the Cardinal, then on the second, of the Archbishop of Canterbury. As Catholic activity developed through the provinces along

Sword of the Spirit lines, so also there was growth in this rapprochement between Catholics and non-Catholics. At the present moment there exist more than thirty Joint Christian Councils. In several towns Catholic missions have been held in parallel (not, of course, joint) association with the Religion and Life weeks, sponsored by the newly-established British Council of Churches, representing both the Church of England and the Free Churches. There have been difficulties, delays, temporary misunderstandings, but at the same time abundant evidence of good will. On May 28th, 1942, a joint statement was published by a committee of the Sword of the Spirit and Religion and Life which set forth the limits within which co-operation was advisable. Though not an official statement, it was submitted before publication to the Catholic hierarchy and to Anglican and Free Church authorities ; it was approved and sponsored by the Cardinal, together with the new Archbishop of Canterbury, Dr. Temple. Without in the least toning down or refining upon any point of faith, the Cardinal found it possible to speak and act with the leaders of other religious bodies in the country. There was no question of joint worship or indeed of joint religious activity of any kind. It was as citizens that Catholics and non-Catholics were joining, in their anxiety to insist upon the recognition of the moral law and of broadly speaking Christian principles in the social order and in international relations.

Closing Remarks

CARDINAL HINSLEY was in his seventieth year when he came to Westminster. His health had been severely shaken in 1934, when he relinquished his official appointment in Africa. Physically vigorous, he suffered none the less from ill-health in more than one form. In more recent years his eyes troubled him ; and he was liable to sharp heart attacks which, though they did not last long, occasioned him acute pain. Towards the end of 1940 he decided to live regularly at Hare Street House in Hertfordshire, coming up to London once or twice a week as circumstances or business affairs demanded. Much of the routine diocesan work he was able to delegate, and consequently he could conserve his energy for those more public appearances, which to the end exerted a strong influence not only on Catholics but on the great majority of the British people. It was interesting

to notice, on various joint committees, how non-Catholic committee members came to speak of him simply as "the Cardinal." At the beginning of the war, he was Cardinal Hinsley. Gradually, they referred to him simply as "the Cardinal," taking him for granted as an important national and Christian, as well as Catholic figure. He awakened respect and admiration. "The authentic voice of Christianity"—that is how a distinguished non-Catholic professor referred to him. And as the war developed, and the Cardinal's utterance became even more downright and courageous, so did this feeling of respect and wonder deepen. And yet there was—in his own character—the same old blend of personal simplicity and kindness, almost embarrassing at times, and that firm, determined, outspoken defence of Catholic truth. Rarely has human voice rang out more clearly and more insistently against every form of cruelty, intolerance and persecution. His leadership and example have been a grand inspiration to many millions of men and women in these grim and frightening days. Mr Churchill's letter of "personal regret" to the Provost of the Cathedral chapter, after the Cardinal's death, spoke of the Premier's high regard for the Cardinal and of the great loss to the Catholic community of a leader of character and courage who was a great patriot and a great lover of freedom and justice. Finally, various facts point to the real influence which he exercised outside the Catholic fold. Prayers were said for his recovery at the spring meeting of the Anglican Church Assembly, and in St. Paul's Cathedral and Westminster Abbey, as also in Jewish synagogues. The evening after his death, tributes were broadcast by the B.B.C. from the Archbishop of Canterbury and Dr. J. S. Whale, this year's Chief Moderator of the Free Church Federal Council. Official representatives from the Church of England attended both the dirge and the requiem for the Cardinal in Westminster Cathedral. His passing is a great loss to his own Catholic flock; it is a great loss also to this country and its people. May he rest in peace!

The Eastern Front

FOR Britain, with its fuel-consciousness during the past or passing winter, the mild weather has had many advantages. For the Russians it has not been as favourable

as a severe season would have proved. The early arrival of the thaw and the spring in Southern Russia has helped the Germans to stem the Russian advance and to regain the line through Kharkov. The situation in the Ukraine has once again turned in favour of the Nazis. Further North, the Russian advance continues, and Russian forces have succeeded in getting close to Smolensk. On the whole, the Soviet armies have pushed the Germans back to their original line of 1942, the position from which they attacked in the direction of the Caucasus during last summer. This winter's campaigns have brought very important successes to the Russians, and the Stalingrad disaster has badly shaken German prestige and German morale. Goering has assured his people that there will be a new and even more violent offensive in the East. Whatever the value of this promise, the main question must be the effect of the winter campaigns on the reserves both of the Russian and the German army. The Germans did withdraw more than fifty divisions into winter quarters in order to retain a strong reserve, for a future offensive or, at least, for an effective defence. As in the winter of 1941-42, the Russians may well have made large use of their reserve formations, including highly trained troops brought from Siberia. On Russia's eastern front, relations between Japan and the Soviet Government appear to be harmonious. This, incidentally, is one of the major factors against a completely unified command of the four great United Nations. The relations of Japan and the Axis Powers in Europe are puzzling. Japan cannot, of course, look with equanimity on an Axis defeat, which would be the almost certain herald of her own fall. On the other hand, she is not at all desirous of seeing a victorious Germany assuming the white man's interests in the Pacific. Meanwhile, she is losing battles off New Guinea and among the islands; but, in South East Asia, she is consolidating her hold on the territories she has seized and is hoping to strangle Free China before the Allies will be able to give that amount of equipment and assistance that will be needed to drive the Japanese from the Chinese mainland. It cannot be too frequently emphasized that China's will to resist is not enough. A great increase in material help is required for Free China to survive—to say nothing of her defeating the invader.

North Africa

THE political situation in North West Africa has improved. It was difficult to begin with. And then many organs of public opinion in Britain and a handful of politicians have aggravated whatever difficulties there were. Little more than two weeks ago, Lord Wedgewood spoke in the House of Lords of the overwhelmingly Fascist character of French high officers in North Africa. In his view, the State Department in Washington, the Foreign Office and, incidentally, the Catholic Church were lumped together as more afraid of revolution than of Fascism. What this revolution was or should be, was not so evident. Nothing but confusion can arise from this indiscriminating and unintelligible use of the term "Fascism." It is an expression employed by Communists that conveniently includes all their opponents, whether actual Fascists in Italy, Nazis, Franco, Salazar, the Catholic Church, etc., etc. A self-denying ordinance, that would restrict this word to Italy, would dissipate much cloudy confusion. The polite anti-Giraud technique was to admit that General Giraud himself was above reproach and then to censure or object to most of the other high officials and military leaders in North Africa. It is unfortunate for the future of France that it has taken so long to bring about a rapprochement between General Giraud and General de Gaulle. Even now, one is uncertain what measure of rapprochement has been, or is likely to be, reached. General de Gaulle deserves well of France. He has upheld the national banner when his fellow-Generals were content to play the game of *attentisme*, and when some of France's politicians went further into the treason of collaboration. But the thought cannot altogether be avoided that some de Gaullistes are considering the politics of a post-war France more eagerly than the military exigencies of 1943. It is sad to be reminded of the deep political divisions in French life which so weakened French policy before the war and the resistance of the French people in 1940. However, the omens are now brighter. This is welcome news for all who value France and all that France has meant, and must mean after the war, as also for those who look forward to a sincere collaboration between France and Great Britain when the war will have been won.

The Beveridge Report

IN our next number we hope to publish a detailed examination of the Beveridge Report, from the standpoint of Christian Social teaching. Up to the present there has been no Catholic statement about the Report that could be regarded as in any sense official. This is possibly an advantage since one alarming feature of the political reaction to the Report has been an attempt to press it forward as though by general acclamation and to insist upon its full acceptance by the Government, as though it provided the one and only solution of the questions with which it deals. There are many points in the Report that are in harmony with Catholic social demands, and it is fully agreed that some wider and more comprehensive scheme of social insurance must be part and parcel of post-war reconstruction. Whether this must take the form of the Report submitted by Sir William Beveridge, is not so evident. In the Commons debate on the Report, the Government speaker announced that the Government had rejected only one of the twenty-three proposals included in the Report, that they were still in doubt over six more, and had accepted in principle the remaining sixteen. Mr. Churchill's broadcast on post-war needs and plans fully allowed for a more developed and probably compulsory system of insurance, without committing himself to the Beveridge scheme.

The British Council of Churches and the Report

THE executive of the British Council of Churches—representing the Anglican Church and the Free Churches—has published a carefully worded statement on the Report. It consisted of four sections which deserve examination. The first begins with the assertion :

We believe that Christian people should and will welcome the proposals of the Beveridge Report as being in accord with Christian principle. Justice demands that no citizen should be debarred by crippling poverty, preventable ill-health or loss of livelihood through unemployment from playing his due part in the life of the community. The Beveridge proposals would provide safeguards for every citizen against the worst forms of these evils. The proposals embody the principle of social solidarity in that they both require from the individual a contribution to his own security and call upon the more privileged members of the community to take

a larger share in lifting the burden of insecurity which modern industrialism has laid on a section of their fellows. They thus express a new sense of community and should be supported by all who believe that we are "members one of another." We do not concur in the view that what the Report proposes would sap the springs of initiative and enterprise, believing rather that insecurity is in general more deadening than a reasonable measure of security.

The second section emphasizes the admission of the Report that it treats of only one aspect of our social and economic evils. "Men need," it urges, "not only to be freed from want but also to be occupied in useful and significant work if their moral nature is to be satisfied. Freedom from futility is as important as freedom from want." A previous sentence in this section had insisted that "material security is not to be regarded as an end in itself, but only as the means or basis of a fuller and more responsible life."

A third section touches upon what it declares to be a crucial point. The social insurance plan points to a planned Social order. The further we move in this direction—and much of this movement will be inevitable—the more watchful we must be to see that men's liberties are not imperilled. Finally, the concluding section sums up the pros and cons with the general verdict: "These last comments do not call in question for a moment the value of the Beveridge proposals as a timely measure of political statesmanship. We believe that their enactment is urgently needed that the life of Britain may be rebuilt on firmer foundations of social justice." So much for a non-Catholic judgment that has obviously been compiled after careful thought. It should be noted that the Archbishops of Canterbury and York have given warm approval to the Beveridge proposals in the House of Lords debate.

Criticism of the Report

NOW it is quite true that some of the criticism of the Report which is couched in Christian terms may be inspired by motives that are not Christian; the terms may mask motives and policies with which Christians ought to have scant sympathy. None the less, the Report is open to genuine criticism, not perhaps so much for the proposals it makes as for the general line of development which it takes for granted. In his admirable volume, "The Judgement of

the Nations" which is reviewed in this issue, Christopher Dawson discusses the problems of a planned society. It is obvious, he realises, that post-war Britain will have to be more of a planned society than we have experienced hitherto. The trouble is that this planning concentrates upon social and economic issues and leaves the non-economic aspects of life to one side as relatively unimportant. It has been argued that the Beveridge Report is equally compatible with a totalitarian regime and that it demands, in any case, something like totalitarian authority to have it properly administered. Though its proposals for family allowances are more generous than those suggested by the Government, it does shift the emphasis away from family to State. And so the main criticism of the Report takes the form of a not unhealthy dread of the society which it appears to envisage. Social reform is necessary. The social and economic evils which the Report is intended to remedy, must have their remedy. The question that remains is simply whether this Report provides the only satisfactory remedy or whether some less revolutionary measure will not secure a similar effect without exposing us to the dangers latent in the Report. We are certainly not fighting against Totalitarianism in order to establish another totalitarianism in our own land.

Interesting Developments

THERE are reasons for doubting whether the majority of people in Great Britain are in such genuine sympathy with wholesale planning for a new Britain as many Labour and junior Conservative M.P.'s suppose. War-time restrictions, rationing, Orders in Council, etc. are tolerated in a spirit of national loyalty. But there is a widespread desire that, apart from the necessary measures of social reform for the remedy of outstanding evils, these regulations will be abolished as soon as possible, and room be left for initiative and freedom. Some planning will be inevitable. The question is how much, the danger arises from too much of it. Nor should it be forgotten that certain developments are occurring—despite, even because of, war-time regulations—which will oppose the general drift towards direct State-administration. One of them is the rapidly growing number of owners of Post-Office deposits, war saving certificates, etc. A process of redistribution is going on. It is a Distributism

adapted to an industrial society, in which deposits and shares take the place of property and land. It means that far more people are securing a stake in an existing order of things, which they may like to see improved but which they will certainly not wish to have endangered or abolished. A second phenomenon is the growth of a co-operative, almost a corporative spirit, in industry. Under the stress of war, the Government is encouraging a general policy of industrial self-government—a policy that is in full accordance with the teaching of the Papal Encyclicals. In “*Quadragesimo Anno*” Pius XI emphasized the value of “vocational groups . . . claiming the allegiance of men, not according to the position they occupy in the labour market, but according to the diverse functions which they exercise in society. . . . These groups, with powers of self-government, are considered by many to be, if not essential to civil society, at least natural to it.” The bodies as yet evolved in Britain include Joint Production Committees in factories, mines, shipyards and workshops and Joint Industrial Councils for whole industries. During the war of 1914-18 some advances were made in this direction. In 1917 the Whitley Committee recommended a wider extension of the then existing Works Councils. Between the two wars this movement lapsed though certain of these councils continued to function. Early in this war Pit Production Committees and Shipyard Committees were formed to facilitate the relations of managers and workers. In 1942 the method was sanctioned for Royal Ordnance Factories. Details of the work of these committees are given in an illuminating article by Dr. R. A. L. Smith in the *March Bulletin of the Sword of the Spirit*, and these can be examined conveniently in connexion with the *Sword Paper* recently issued on the whole question of Industrial Democracy. The Ordnance Factories are, naturally, State-owned and State-controlled, and consequently their problems may differ considerably from those of private industrial concerns. However, a constitution for Joint Production Committees was accepted by the employers’ and workers’ unions of the engineering industry in March, 1942. The next month, the Clerical and Administrative Workers passed a resolution urging that their members should be allowed to take part in such committees alongside manual workers. In addition to these committees, there are now Joint Industrial Councils functioning, and the movement is gaining ground with a

gathering momentum. Speaking in the House of Commons on October 21st, 1942, Mr. Ernest Bevin declared: "We have promoted on both sides of industry a policy of self-government in industry. There has been a gradual change over to what I think holds very great potentialities, namely, negotiations of a more representative character than the old method of bargaining. . . . The change towards the Whitley procedure has had a very good effect. . . . There is not a single industry that has come under the Trade Boards or under the Joint Industrial Councils which was not more prosperous afterwards than it had ever been before."

An Easter Message

THIS year, more than ever, must the thought of Easter bring encouragement and strength. Over the Continent, indeed over the whole world, lies the frightening shadow of distress and disaster. The Passion of the peoples of Europe gathers intensity. Hunger, sickness, isolation, dreary years of occupation, the horror and terror of cruelty and oppression—all this has been a real and immediate experience. Under its relentless force, hope might soon dwindle, hope might one day vanish. The millions of continental Christians—Catholic and non-Catholic—who have provided the main resistance to the propaganda and the pressure of the German Nazis, have not lost hope. That hope has been kept alive, through the dark hours, by a strong confidence in God and by the realisation that there can be no sane or healthy future for Europe or for mankind, unless power and policies are made subject to the moral law of God. It is on this rock of Christian resistance that the Nazi flood has dashed itself in vain. The rock has stood firm; the flood is ebbing. A year ago, a brief message was broadcast from Great Britain to the peoples of Europe. "Remember"—so it ran—"that after Good Friday comes Easter Sunday. Christ is risen." In the long run, evil will be defeated; its irresponsible and cruel forces will be chained; and human good will, instructed by faith and sobered by the terrible lessons of war and chaos, will have the opportunity of devoting all its energy to the fashioning of a more decent, and a more worthy world.

THE AMERICAN REVISED NEW TESTAMENT

THE Catholic Church in the United States of America has recently published a revised version of the New Testament. This should be of interest to all English-speaking Catholics, and should receive special attention in this country, seeing that we are embarked on a similar enterprise. It is generally known that this important task has been committed to Mgr. Knox, whose work will be awaited with eager expectation of something original, distinguished and worthy. It is therefore interesting to notice that this American version has been produced by a large committee of scholars. There had been previously published a version by the Dominican, Fr. Spencer, but this was not, as the present version is, authorised for public use. Thus our enterprise reverses the American approach ; for we already possess the Westminster Version, a composite work, and yet an individual attempt has now been commissioned. A good deal could be said in comparing diverse productions of the one and the many, but the time is not ripe, and this is not the place or our present purpose.

The American Revision has long been asked for, and by the laity especially, and particularly, it should be noted, because of the discussions that have taken place in the groups gathered together under the Confraternity of Christian Doctrine, whose Episcopal Committee is indeed responsible for the present idea and its carrying out. The work now lies before us for comparison and criticism.

First of all, about the mere externals of the work. At present there is only one Edition. This was appointed to be read in all the churches on May 18th of last year, and it was almost immediately sold out. No doubt it will eventually be published in other forms, especially when the whole Bible is finished, as it is promised it soon will be ; for the present edition is somewhat heavy, largely owing to the thick, opaque, but excellent white paper. The book must weigh nearly a pound. It is of octavo size, bound in semi-limp grained leather and has red-edged leaves. It costs only a dollar, and is a bargain ; for it surely cannot have been produced at the price.

Then a word about the arrangement of the book. It is prefaced by a facsimile letter of congratulation from Cardinal Tisserant, the President of the Pontifical Biblical Commission, as well as by an extract from the Encyclical "*Spiritus Paraclitus*," encouraging the reading of the Scriptures, quoting St. Jerome's forceful words, and concluding with the desire that "all the Church's children . . . being saturated with the Bible . . . may arrive at the all-surpassing knowledge of Jesus Christ"; words that cannot be too well known or too often repeated. Then follows the Committee's own Preface, setting forth the circumstances that demanded, led up to, and have determined the present version. From this we need only notice the modesty which explains that, although long desiderated and sanctioned, the American Church had previously neither time nor equipment for the task. It is stated that the text is in no sense a new version, but only a revision of Bishop Challoner's revision of the Rheims version, which has been altered only where it was necessary to secure "a simple and clear modern version." It is fundamentally based upon the Vulgate, so that among other reasons, it may be "available for liturgical use." For this, the Clementine Edition has been used, but that has been corrected by recourse to more ancient texts of the Vulgate, which "tends to bring the text basic to the present version very close to the modern critical editions of the Original Greek." Further, where there is a difference of meaning between the Latin version and the best Greek manuscripts, this has been indicated in footnotes.

Each book has a brief historical and critical introduction, and at the end of the whole work there is an informing glossary; a rather large section being given to "*Money*," which even the most Americaphobe critic could perhaps alone suspect as a sign of its American outlook! There is a lectionary for Sunday and Holyday reading, three plain but very crudely coloured maps, and an old engraving of Herod's Temple.

More important is the layout and division of the actual text. It is well spaced, has wide margins, and is of good, ordinary, readable type. The traditional chapters and verses are indicated only by numbers at the side, but the text is divided up into paragraphs with a line space between, and each of these has an index of its contents deeply inset at the side in black italics. In addition, the great divisions of each book are marked by a general heading, with further sub-

divisions, sometimes merely numerically marked. The whole impression is therefore of an attractive book, but meant to be read with serious intention, as well as to be used for reference.

Some examples will probably be craved to illustrate the scholarship, interpretation and style employed. These are taken almost haphazard from a very cursory reading, or by turning up critical passages and controverted interpretations. The interpretations adopted, however, not even a hostile or extreme Protestant critic could complain had been often allowed to influence the text ; neither could he say that when these are confined to the frequent notes at the foot, they have a controversial flavour, or even a contemptuous reference to the errors of others or to any prevailing heresies. Some examples of these footnotes, it is hoped of general interest, may here be given :

Apoc. xii, 1. "This woman is not the Blessed Virgin, for the details of the prophecy do not fit her. The prophecy pictures the Church of the Old and New Covenants. . . . By accommodation the Church applies this verse to the Blessed Virgin."

Romans viii, 16. "The testimony of the Spirit does not give absolute assurance of our eternal salvation, and such is not the idea St. Paul intended to convey."

Acts iv, 32. "While they still held private property, all were ready to use it for those in want, and the more fervent went to the extent of selling their possessions in whole or in part and turning over the proceeds to a fund for the poor. That this latter practice was not obligatory or general, even in Jerusalem, is clear from the special mention of Barnabas in v. 36, and from 5, 4, where Ananias is reminded that he need not have sold his land, and that if he did, he need not have given the money to the Apostles."

Mark xiii, 3-27. "This long prophecy deals with both the destruction of Jerusalem and the end of the world. The elements of the prophecy are so intermingled that it is difficult at times to determine to which cataclysm Jesus refers."

John xix, 34. "This phenomenon was considered a miracle by Origen. The Fathers generally see in it a deeper meaning : the sacred mysteries issuing from the side of Christ, the birth of the Church as Eve was taken from the side of Adam, etc. The fact may be explained naturally as the effect of the piercing of the pericardial sinus. Still it is generally accepted as miraculous."

Romans xii, 20. "*Heap coals of fire on his head* : i.e., over-

whelm one's enemy with kindness. *The coals of fire* seem to mean shame and remorse. The purpose of the Christian is to bring his enemy to repentance and better conduct."

I. John v, 7. "According to the evidence of many manuscripts and the majority of commentators, these verses should read: 'And there are three who give testimony, the Spirit, and the water, and the blood; and these three are one.' The Holy See reserves to itself the right to pass judgment finally on the origin of the present reading."

These perhaps will suffice to give a general indication of the scope, nature and attitude of the notes thought likely to awaken interest, answer questions, or guard against errors.

And now we select, again almost haphazard, how some critical passages have been translated:

John ii, 4. The text reads: "What wouldst thou have me do, woman?" and the note: "literally, 'What to me and to thee,' is an expression which can vary in meaning with its context, and with the speaker's tone of voice. It occurs several times in the Old and New Testaments, practically always implying dissent. Though there may be some disagreement in it even here, the circumstances show that it was not a rebuke."

Perhaps a suspicious critic might feel more confidence if the literal meaning had been kept in the text and the explanations of other possible meanings kept to the notes.

Phil. ii, 6. "Who though he was by nature God, did not consider being equal to God a thing to be clung to."

This is a happy interpretation of the meaning of the Greek word which both the Rheims and A.V. translate "robbery," and the R.V. "prize"; neither of which makes sense. The translation "a thing to be clung to" is obviously enlightened by orthodox doctrine, but is it original? The reviewer first met with it, to his glad discovery, in a translation by a Wesleyan layman!

Luke x, 18. "I was watching Satan fall as lightning from Heaven."

This does not so clearly admit the meaning determined by the tradition of the Fall of Lucifer; whereas this seems precisely what the Greek original allows, if it does not demand it.

Romans v, 12. Here the famous mistranslation (if that is what it is) of the Greek by the Vulgate "in whom all sinned" has been dropped in favour of "because all have sinned"; yet the marginal index has simply "In Adam All Have Sinned."

Romans iii, 28. "For we reckon that a man is justified by faith independently of the works of the Law."

"Independently" seems a happy choice, and even the notes resist the temptation to indicate that it was here that Luther inserted "by faith *only*," with such opprobrious remarks when his authority to do so was challenged.

John ii, 5. "Both the sheep and the oxen."

No note is taken of the fact that a good deal has been made to hang on this passage, and that both Fr. Spencer and Dr. James Moffat, in his "New Testament in Modern Speech," conclude that the Greek implies that the whip of rushes was used to drive out cattle rather than human beings. And why "a kind of whip," for the "scourge of little cords" of the Rheims, or "the whip of rushes" of the Greek?

Romans xv, 16. The text reads: "Sanctifying the Gospel of God." The note has: "St. Paul uses the metaphorical language of sacrifice. The text here probably means: performing priestly functions by means of the gospel."

Moffat comes down more emphatically with a translation that has provided at least one Catholic apologist with grist for his mill: "performing the duties of a priest in the gospel of God," which the phrase certainly can mean.

Gal. v, 2. "Would that those who are unsettling you would mutilate themselves."

This text gave rise to Matthew Arnold's comment that St. Paul was no gentleman. But does the Greek in any way demand it; or was it thought still worse for St. Paul to say, I wish they (meaning the troublers) were cut off?

II Peter i, 10. "Strive even more by good works."

If any Protestant is still suspicious of good works, he may at least gain trust in this translation to notice that at the bottom a note reads, "*Good works*: are wanting in many Greek MSS."

We must conclude this section by simply quoting three contiguous passages from Colossians, which are notoriously difficult to translate:

ii, 15. "Disarming the Principalities and Powers, he displayed them openly, leading them away in triumph by force of it."

18. "Let no one cheat you who takes pleasure in self-abasement and worship of the angels, and enters vainly into what he has not seen."

23. "In this you follow 'the precepts and doctrines of men,' which to be sure have a show of wisdom in superstition and self-abasement and hard treatment of the body, but are not to be held in esteem, and lead to the full gratification of the flesh."

This must suffice to show that we have in this version a careful and competent translation ; and, both from text and notes, any reader, however suspicious he may be, must at least feel that here is a trustworthy and responsible attempt to tell what the original New Testament actually says.

There is, however, another concern and test. This version is not only an attempt to provide the modern reader with the true Scripture, but to translate it into a tongue that can be understood by all. Ambiguous and obsolete expressions have therefore been altered, and so the language employed must be that of the country and time for which it is intended. It is not enough to translate an ancient language correctly ; the translation must convey a clear meaning in its own language. Something however should be attempted that will give the force of the original, and this must often be done, not by merely literal translation, but by finding an idiom of the modern tongue which conveys the same meaning as the idiom of the original, although probably in a quite different way. Further, though this is not so necessary, it is desirable, wherever possible, that the style of the original should be reflected in the style of the translation : rough where rough, rhetorical where rhetorical ; poetry when poetry, and prose where prose. In connection with this latter point all Old Testament quotations, as well as passages that have a poetic style, such as the anthems of the Apocalypse, but also the Prologue to the Fourth Gospel, and the Beatitudes, are inset and divided up into short lines, as a poem would be.

We give therefore a few examples which illustrate these points ; and those first which are meant to convey the interest of the original :

I Cor. xiii, 12. "We now see through a mirror in an obscure manner."

II Cor. iii, 18. "Reflecting as in a mirror the glory of the Lord."

John xiv, 18. "I will not leave you orphans."

Matt. xiii, 26. "Weeds" replaces the "cockle" of the Douay and the "tares" of the A.V.

It is unlikely that many modern readers know what either

are; but the advantage of cockle was, to those who know any botany, that the cockle looks exactly like wheat until it blossoms into its handsome purple flower. But is this plant and the *zizania* of the original the same? Anyhow, "weeds" is better.

One or two unexpected alterations may be noted. "My Father is the vine dresser," which replaces "the husbandman" of the older version. "Husbandman" may be almost meaningless to-day; but does the original say "vine-dresser"? "Advocate" replaces "Comforter" with the explanation given why. "Repent" replaces the "do penance" which had become almost a Catholic shibboleth. There is no doubt, however, that "repent" is better, and even the Douay is not consistent, having "do penance" in Matthew and "repent" in Mark. "He regretted it" in Matt. xxi, 28 is a happy reproduction of the less serious word for changing one's intentions, which the original always carefully distinguishes from the more radical repentance. But here is a change which is positively misleading and of serious moral concern: in the long lists of vices given in Galatians v, 19 and Mark vii, 21, "fornication" is translated "immorality." But is fornication the only kind of immorality? It cannot be that the word is thought simply to be ugly or vulgar, for it is retained in I Cor. vi, 9.

It is of less importance, but it raises a question to which many other concerns are attached: what kind of English does the new version use? Elizabethan English has almost disappeared: "thee" and "thou" but not "ye" are retained, while the verbal endings *est* and *eth* have been abandoned. But so far as our present examination has gone there is not a trace of what others might think Americanisms; no slang, of course, but even none of their more dignified but picturesque idioms. It is a head-aching task to decide whether the change from "I would have told you" in John xiv, 2 to "I should have told you" is a Scotticism. But there are words and phrases which we do not find in the older English versions, and though perfectly good English, somehow strike us as strange in the Bible; such as: "I came without hesitation"; "And the plan met with the approval of the whole multitude"; "They were uneducated and ordinary men"; "You are illegitimate children"; "The prisoners should be turned over to a centurion"; "The ports of the province of Asia"; "Being one of our party." "Expired," for "gave up the ghost," is perhaps regrettably necessary.

"They kept talking the matter over together" in Acts xxvi, 30, perhaps stretches the original a little, but "arguing together" in Luke xxiv, 15, seems to misrepresent it.

What is to be said of the version as an example of modern English, considering the work it translates and the purpose for which it is intended? That will depend largely upon subjective criteria and comparisons with what are not completely objective standards. But it has to take its stand beside the Douay version in the estimate of Catholics, and of the Authorised Version (or the King James version as the Americans must call it) which is something more than a Protestant version, since by wide consent it is an English classic of great literary as well as religious influence. It must be said at once that this new version is never likely to be regarded as a classic. Its language is plain and sufficient, yet it is not striking, distinguished, or memorable; but in the present development of language and state of taste, how could that be expected? It is, however, efficient and, indeed, what may perhaps be best described as business-like. It is certainly a welcome improvement upon the Challoner version; though, strangely enough, quite educated and intelligent people have been heard complaining about the change; especially since this is constantly thrust upon them when the new version is read from the pulpit, whereas the congregation must still follow the older translation retained in the Missals they possess. It is astonishing what mere conservatism and dislike of change can object to; a very little while and a thing becomes sacrosanct, and must not be changed without protest. It may be that we do not like to have our devotions broken into by distracting jars. On the other hand, comparison with the Authorised Version brings up many sore questions. If nothing can compare with that majestic style, there are some who maintain that Biblical English has had a deleterious effect on English prose; for this has been voiced by a living novelist; while a convert, himself attempting a translation, impatiently declared that the English of the Authorised Version is only "dog-English." But converts do sometimes say intemperate things, in order, one supposes, the more completely to repudiate their past. The general impression remains otherwise; and the Authorised Version has not only influenced the style of nearly every great subsequent English writer, but has strewed our common speech as well as our literature with endless tags and quota-

tions ; so that not to know the Authorised Version is to be without a necessary introduction to one's mother tongue. And, for other reasons, it is to be regretted that there is not one common version of the Scriptures to which all must turn, and which Catholic and Protestant alike read and reverence. It is now a hopeless regret that we could not have taken the Authorised Version, and altered it where it was thought to misrepresent the original or do injustice to our own tradition ; and, where there is still controversy, do as the American Jews have done in their version, reproduce the original language. Is it to be translated "priests" or "elders" ? To transliterate as "presbyters" solves that question, as far as an agreed translation is concerned. The present reviewer would rather have wished that Catholic authorities might have taken over the Revised Version, and thus perhaps saved it from its lamentable neglect, for on controverted issues it does at least strive to be neutral. It suffers somewhat from mere pedantry in the New Testament ; but if the English reader wants to know what the Hebrew says, there is nothing that will inform him so well as the Revised Old Testament ; while with the edition in which "the Apocrypha" is bound up, and the marginal references are included, one possesses more than the Scriptures, one of the best commentaries on them, and that from the Scriptures themselves.

The present reviewer would have alternatively wished that the splendid scholarship and free adoption of light from all sources which is enshrined in the Westminster Version might have been authorised for our general use, only, as elsewhere he has expressed the somewhat daring opinion, it needs first to be better Englished ; for it uses awkward words like "justness," while the whole is written in an unmusical and unmemorable style. The late Editor of *THE MONTH* replied to that criticism by saying "we could not sacrifice truth to beauty." But are they an impossible combination ? Of course mere beauty of diction is not the main thing ; for not all parts of Scripture are equally beautiful. What could be desired is that the style of the original, as we have already said, should be reproduced in the style of the translation ; for instance, that of St. Mark abrupt and forceful ; that of St. John smooth-flowing and mystical. But we are asking perhaps too much, and it must be remembered that no translation can give us what the original does ; though perhaps the Bible, by its very nature and purpose, has been divinely

designed to be easily translatable into any language. Those who want more than a translation can give, had better master the original tongues. Is it too much to expect, when classical education seems almost doomed, that our Catholic High Schools should see that their pupils know at least enough Latin to follow the Mass or to read the Psalter ; or impossible to ask that they should all be taught enough Greek to read their New Testament in the original ? It is far simpler than Classical Greek ; indeed its profoundest book, St. John, is written in the simplest Greek that exists. It is a religious experience to read the New Testament in the language in which it was written, and to do so constantly can hardly fail to influence one's whole thinking, outlook, and life. Only it must not be made an examination subject ; still less imposed as a punishment task !

There still remains one concern for American Catholics : whether they will read the Scriptures, now such pains have been taken to make them attractive and understandable ; and thus help to wipe away the reproach that we who most honour the Word of God seem most careless to discover what that Word has to say to us. Something to this end has been attempted. Two small pocket books have been simultaneously published ; the one containing readings from the Gospels for every day of the year, and the other portions from the New Testament ; in each case securing that both are read through in one year. It is to be hoped that when the whole Bible is published there may be some manual put forth which, by wise and progressively related selections, and with suitable notes, will make it possible to read through practically the whole Bible in, say, three years. In the present reviewer's opinion nothing would be so likely to procure a revival of personal religion, elevate judgment on all subjects, and produce an all-round sanctified character. For the Scriptures bring, first of all, a supreme comfort to the soul, especially in these days of intensified loneliness and burdened hearts ; they give a world outlook and judgment on history not to be found elsewhere, and now clamantly necessary ; while they set before every man as not only attainable, but as his calling, for which all grace is available, supreme faithfulness, high hope and the promise of victory, with the assurance, if only he is faithful, of a life to come, of supernal goodness, unshadowed truth and perfect peace, filled with joy in God's works, God's friends, and, above all, in God Himself.

W. E. ORCHARD.

LAY APOSTLES IN THE FORCES

THE Symposium by Catholic chaplains in the 1942 May-June issue of *THE MONTH* revealed a state of things very similar to that which obtains among the forces in Australia and so it seems useful to describe the solution which has been arrived at here in this southern land. Briefly it is the organization of groups or cells of leaders along Catholic Action lines. Why should such groups be formed? To answer that question we go back to a more fundamental one: Why Catholic Action at all?

Circumstances of modern life have set up a barrier between priest and people. He cannot make contact with his boys who work at benches, in high-speed factories, with men in workshops, with men and women and girls in factories, shops and offices. Many sections of social life are far removed from the influence of the clergy, who in any case are pitifully few in number. The Church, therefore, has called in her reserves, the laymen who were always meant to be apostles but had forgotten their vocation. Besides the diocesan clergy and the various congregations and religious orders, Pope Pius XI created a third body of volunteers, of laymen, who in Catholic Action are given a definite commission to carry out any work assigned to them by the Hierarchy. "The Apostles of the workers must themselves be workers; the Apostles of the farmers must themselves be farmers. . . ." In modern life too often a man lives most of his day in a deforming and paganising atmosphere and the young especially, not wishing to be different, soon fall away. We have to try to change the environment. The people to do this are those who live in it, understand it, are accepted by it. To form them for this work of penetration, to show them what they are to do, they must be organized in groups.

Fundamentally there are the same needs, the same problems in the Army and the same answer too; the Apostles of the soldiers must themselves be soldiers.

In many a camp, the Chaplain is appalled by the difficulty of getting to know his men individually, and of influencing in any practical way the environment of the camp or station—an environment that is at times hostile, often barely tolerant, and always crushingly indifferent to religion and

morals. The priest cannot be everywhere. Using all his energy he is conscious at the close of each difficult day that he has touched only the fringe of the work that might be done. He may offer the Holy Sacrifice, preach fervent sermons, announce Confessions, go after the men, but he remains largely remote and out of touch with their vital struggles.

There will be consolations. Good, bad and indifferent will approach him at times. He gives them the word of advice, of encouragement, instruction or warning. They are impressed but they return to the old atmosphere. The bad lads and the weaklings must return to the environment that made them bad, that plays upon their weakness. You might as well cure a man and then send him back to a germ-laden atmosphere.

And new men are coming all the time. They flock to the camps from various parts of the country, from divers occupations. Many young Catholics are swept suddenly from the warm atmosphere of good Catholic homes and well-organized parishes. There are no longer the easy facilities for hearing Mass devoutly, no gentle discipline of sodalities; good example and refining influences are lost. These boys have had to give up the normal routine of their civil lives; there is real danger lest they give up, along with it, the routine of their Catholic life.

So much depends upon the standards set by the maturer recruits. The new men dare not be singular—and so, bewildered and miserable, they accept lower standards. Surrender of their more virile Catholicity may come to be part of the necessary sacrifice. After all, they hear it said: "There's a war on and fervour and decency are peacetime luxuries. Soldiers must be tough."

So much for the dangers to Catholics themselves; but there is much more at stake. In our military and Air-Force camps Catholics are the "standard-bearers of Christ," the salt of the earth. In the Services, among the soldiers, sailors, and airmen, are the men that count for the future; when peace comes, these men in our camps to-day will be those who will shape the destiny of the country. This is the richest field for Catholic Action. Unless these men are trained now, the Church will suffer to-morrow; on the other hand, if Catholics seize the opportunity presented to them, very much good may yet be drawn from the appalling evil of war. It is surely the wish of the Holy Father that we act now, for

Cardinal Maglione wrote last year : " If even at the beginning of the war His Holiness outlined ' the transcendent importance and urgent necessity of Catholic Action,' what place would he not assign to it in the laborious reconstruction of the morrow ? " To postpone action would be fatal. We do not wish the words we have so often heard in recent times to be applied to us—" Too little and too late."

Here in Australia a beginning has been made and though we can point to no dramatically successful scheme, we do know that already Catholic Action principles have been applied in camps and stations and that the results are encouraging. The experiment began in a simple way. A priest appointed as part-time chaplain to an R.A.A.F. station could devote very little time to it. He found that a modified form of the Holy Name Society had been used with excellent results in some Air Force stations before the war. He tried it, going slowly at first, and used it to organize a general Communion on a given Sunday. Prefects were wanted ; each course was asked to nominate its own leader and with this authority thrust upon them, the prefects rose to the occasion. The chaplain then had the idea of forming these prefects into a group of leaders. He brought them together once a week at night in his room. The idea of Catholic Action was explained to them, its inspiration, its history, its success all over the world as also at home in Australia . . . the need for it in camps to prepare for the future, to see that all that had been gained in time of peace should not be lost in the stress of war. It would mean hard work, sacrifices. . . . There wouldn't be much glamour in it but it was something worth doing—for the men, for Australia and for God. Most of the prefects caught the spirit of the movement, saw the necessity for sacrifice and very soon had recruited the best potential leaders in each course. An N.C.O. instructor quickly became an ideal leader, and this band of prefects was gradually moulded into a Catholic Action cell.

The training of these leaders followed the general plan of Catholic Action. The fourfold formation—spiritual, intellectual, active and social, was emphasized.

Without realizing it, the men fell naturally into the Enquiry method and the form of the meeting followed naturally enough. As the success of the whole scheme depends on the proper use of the Enquiry method, a few remarks must be made about it. By its means the leaders come to grips with the problems

they meet day by day in their environment. Item by item, they tackle what is unChristian round about them, draw up a plan of campaign, so that slowly they may christianize that environment and thus transform those who live in it. For this they must do three things :

(a) *Observe* : They try to see the kind of life those round about them are leading, their problems and difficulties. They do not gather vague impressions, but collect facts.

(b) *Judge* : They compare what they have observed with what ought to be, judging the facts they have gathered in the light of Christian principles. Thus they learn what the attitude of a Christian should be to all the different things that go to make up life as they actually have to live it.

(c) *Act* : They discuss what action they can take to make things better, both as individuals and as a group.

It was not thought necessary to explain much about the technique of the Enquiry to the men. They were simply told that in order to find out what the group ought to do it was necessary to examine the situation. Some questions for an Enquiry were drawn up on the following lines :

1. The first Enquiry suggested itself :

What's wrong with the camp? What are the reasons for carelessness among Catholics? Is the atmosphere in general hostile or merely indifferent?

If there were a few in each hut who were obviously, fearlessly, unselfconsciously Catholic, would it make a difference? Could you, by careful observation, get an accurate idea of the difficulties Catholics must overcome if they are to remain practising?

At present, are your ideas based on accurate information or simply on impressions gathered but not analysed?

2. Another Enquiry followed on the first :

Could you find out accurately how good or how bad are the Catholics in your course, or in your hut?

What percentage go to Mass, say prayers, receive the Sacraments?

Why don't the others go to Mass, etc.? Ill-instructed? Lazy? Afraid of comments?

Of the careless ones—how many were careless before coming into the service? How many have grown careless since enlistment?

What is the chief reason for growing careless?

Do you think it would be difficult to get them to return to the practice of their faith?

What remedies do you suggest?

Do you think example is important?

3. A third questionnaire opened up many thoughts :

What subjects do you think the chaplain might stress in his talks? Sermons? Instructions? Lectures?

If new men found a vigorous spirit of Catholicity already established in the place, would it help them?

If they were met on arrival by Catholics—N.C.O.'s and privates—told about Catholic practices, times for Mass, etc., do you think it would help?

If you helped them in their work, steered them into safe companionships, showed them the best methods and places of recreation, would this help?

Could you do this without appearing to patronize, or "preach" to them?

These Enquiries were very successful, and other groups that have used them since have found they opened up wide fields for discussion, study and action. Frequently men will not listen to lectures but study will be pursued as long as it has its inspiration in action.

4. Other enquiries have been made about Prayer :

Is it hard to say prayers here?

What's a fair set of morning prayers? Evening prayers?

Do you think a man should kneel down at his bunk to say his prayers, or should he say them unobtrusively?

Could you get many to join you in this room at prayers in public, at morning prayers? At night prayers?

At one station in Australia a Catholic adjutant has instituted a compulsory parade for Catholics each morning at which he himself leads the prayers. What do you think of this idea?

A good subject for enquiries is what the men talk about, for from this the general attitude to religion and morality throughout the camp can be discovered. Campaigns have been started against the prevailing filthy talk, obscenity, blasphemy, with varying results. Comments and questions of Catholics and non-Catholics on marriage, birth-control and social questions supply many subjects for Enquiries and discussions. It is found that the men are eager to make up the answers to these questions for their own sakes and because of the influence they can bring to bear on others.

Each Enquiry, if properly conducted, will lead directly to appropriate action, which will consist above all in the creation of an atmosphere of decent, Christian behaviour, but I give a list of various activities which the chaplains report that these leaders' groups have succeeded in carrying through :

Distribution of literature, newspapers, C.T.S. pamphlets, books.

Gaining members for sodalities, finding out *Ne Temere* cases, looking after the oratory or room where Mass is celebrated.

Preparing for Mass, testing the possibility of the Dialogue Mass.

Bringing non-Catholic enquirers to a priest.

Arranging a group of singers for Benediction.

Recruiting for a group or groups is important. With the assistance of Catholic Welfare and similar organizations, arrangements can be made for providing comforts, billets with Catholic families, an introduction to Catholic social life in nearby towns or cities; similar assistance can often be given to wives and dependents of men living in strange surroundings. General Communion in adjacent parish churches are a welcome variation of camp routine and camp environment. The Catholic Welfare Organization will often co-operate by providing breakfast.

Benediction too—plus supper—is usually appreciated, and very helpful.

With regard to the actual formation of the Group a number of chaplains have made the following suggestions:

The group is a group of leaders, and therefore it will be small—between 4 and 10 members. It is to be an efficient working committee, its aim is not merely to discuss, but also to plan and carry out action. Efforts should be made to get a representative from each course or section, battalion, etc., so that the problems that face each can be discussed or at least exposed. The leaders must be selected, not elected. Sometimes the chaplain can put his hands on half a dozen leaders at once, but more usually he knows a couple of good men. Then he puts the idea of a group to them and asks them to bring along one or two friends whom they can rely on. New members who join after the group is functioning will appreciate a personal welcome and explanatory talk from the chaplain. Occasionally he will have to look hard to find even one leader. Since he may see this man only rarely he may have to leave it to him to get the group going. The aim should be so to establish the group that it can be got together in an emergency and do its job even when the priest cannot be present.

An informal start is desirable. We should not put people off by letting them think they are committing themselves to a new organization. Just call it "getting together a few of the

lads," perhaps not mentioning "Catholic Action" at the start. The people selected as Leaders should be real leaders—persons with energy, resolution, drive, and above all influence with the men. Not necessarily do the most devout make the best leaders. But the "devout" are not to be despised—often they can put you on to the real leaders. Remember that many of the best fellows won't come forward themselves. They will wait until they are asked to join. On the whole they respond generously to an invitation, particularly if it comes from the chaplain. They feel honoured to be thus selected.

As to meetings, chaplains point out that though it is often difficult to find a suitable place, a priest and a few members really determined to meet will always overcome this particular difficulty. Times of meeting must vary also. It will be ideal if the group can meet every week or every fortnight; though possibly once a month is all that can be fixed. Some determined groups that cannot have a regular meeting manage to get at least a number of the members together even at an hour's notice—these can let the others know what was done and what action was planned.

At the meetings no rigid plan is likely to work, but it should be regarded as essential that :

(I) Some definite and practical spiritual formation be given. The chaplain will decide for himself the most effective means of making his men into enthusiastic apostles. Catholic Action has almost universally adopted the idea of the Discussion on the Life of Our Lord (either in addition to, or in place of, a formal talk by the chaplain). It is certainly a most effective means of making real and vivid the personality of Christ. Whether it is suited to camp conditions can only be a matter of experiment.

(II) A definite system of contacts be established and continued. Apostolic work is done by making Contacts. Each leader should give the name of one man on whom he will concentrate—either with a view of getting him into a group or generally keeping him on the right lines. At every meeting each leader should report briefly on how he is getting on with the men with whom he promised to make contact. This technique should be worked out carefully. It is the simplest and most direct form of Action.

(III) Definite investigations or Enquiries be carried out by the group to find out exactly what things are wrong in the camp and how they can be remedied.

THE ORDER OF MEETING might be :

1. *Spiritual* : A short prayer ;
Formation : A brief talk by the chaplain
or
A discussion on the Gospel (though training is required for this).
2. *Business* : (i) How can the group help the chaplain ?
(ii) Reports on jobs undertaken.
(iii) Can we help anyone in trouble ?
3. *Enquiry* : Questions from last week answered.
Action if any decided.
Questions for next meeting drawn up.
4. Concluding prayer—for the Conversion of Australia.

As to the prayers to be said at the meeting, experiments are being made to discover the ideal form. The Creed is recited slowly and thoughtfully. The J.O.C. prayer could be adapted easily enough : "Lord Jesus, a worker like me . . ." and the J.O.C. prayer for militants, "Lord Jesus, teach me to be generous . . ." has been found to be ideal. The prayer—The Soldier's Shield—to Our Lady of Perpetual Succour is said regularly. The habit of the Act of Contrition is inculcated. Unlike many groups of civilians most of them insist on the Rosary. Finding it hard to get time for morning and evening prayers, they "go for" group prayers almost hungrily. Often their work for Catholic Action will be depressing and results will be lacking, so if they say a lengthy prayer they will go away knowing that the meeting has been worth while ; no matter how depressing the reports have been, the meeting will have been a success.

A small booklet, incorporating the above suggestions, has been prepared and sent by the Chaplain-General to all chaplains of the Forces. Many of the chaplains have replied, saying that they now had a method and a technique that they had long been seeking. We are fortunate in Australia in having a National Secretariate of Catholic Action which has been able to supply to those who have not much experience of Catholic Action methods, further information about the Enquiry and other points that might cause difficulty in the beginning. It has been found, too, that the military authorities place no obstacles, providing that the meetings are held at suitable intervals.

My opinion is that the organization of cells among the men, working along the lines of this article, is what the chaplains who contributed to the Symposium are looking for. One of

them did suggest, for instance, "that groups of Catholic officers should meet from time to time to discuss ways of improving the Catholic spirit of the men." This would, of course, be very valuable, but the specialized methods by which groups of men meet to improve the Catholic spirit of their fellows is the one especially recommended by the Pope. Is not this the remedy for "lack of initiative," for what one writer calls the chief danger, "an emptiness of mind and aimlessness of purpose"? The definite system of contacts, by which the leaders will be ready to be friendly and helpful to others, should contribute to the solution of the leakage problem, and prepare the weaker ones to approach the priest, whose necessarily infrequent visits, therefore, will be more fruitful. The enquiry should help them to concentrate on the essentials of their faith, to bridge the gap between religion and life, to form a Christian outlook on the difficulties and problems of their lives as they have to live them from day to day. Their action, based on concrete facts, will be aimed at the solution of definite problems which they will tackle by measures within their capacity. The chaplain will be able to give genuine spiritual formation to his group, and at the same time train them for militant activity. The method combines realism and idealism; the priest who perseveres at the work will find that his leaders, in Chesterton's words, will have their heads in the heavens, but their feet on the ground. Father Lake called for an organisation on J.O.C. lines, and the scheme outlined is nothing but an application of the spirit and technique of that "achieved type of Catholic Action" (Pius XI) to the milieu of men and women in the armed forces.

It is recognized that, for the present at least, no large scale activity is either possible or desirable. Without attempting any spectacular feats, our young Catholics in the Forces can do a great deal of good by personal example, by influencing their friends, and associates quietly and unobtrusively. What they need is positive encouragement from the priest to undertake the work, and a sense that they are not isolated; that many others too are working for Christ in this manner. If these men catch the flame, they will always find plenty to do—and they will do it well.

C. MAYNE.

RELIGIOUS EDUCATION AND THE SCOTTISH SOLUTION

THE SCOTTISH SYSTEM

MANY new avenues of approach to the problem of religious education in the schools have been opened up recently in the Press and on public or semi-public platforms. It is not the purpose of this article to examine such proposals or to argue for or against them, beyond pointing out, by the way, a latent fallacy which too often escapes notice in some of them. The teaching of religious knowledge, if it is to be effective, cannot be confined to a period or periods in the daily curriculum. Information is not necessarily formation in mundane subjects, but divorced from life it may lead no where at all in such a vital matter as religion must always be. Hence the need here above all of the wise teacher, who is aware that religion is caught more than taught, and the wise legislator and administrator who knows that the character of the school is more important than its curriculum and that worship rather than word-knowledge is the real generator of moral force. However much we may dislike the products of their schools, we have to admit that both Nazis and Fascists know how to produce thoroughgoing adherents devoted in heart and soul to their false gods.

In the autumn session of the Church Assembly two of its four days were allowed for discussion of the Interim Report of the National Society on the Dual System of Control of Schools. During the debate the Bishop of Chichester (Dr. Bell) dropped something of the nature of a bombshell when he suggested the possibility of transferring all non-provided schools to the local Education Authorities on certain terms. We are informed by those present that the speech was received "with far more enthusiasm than was accorded to any other." Once noised abroad, the idea was quickly taken up and a chorus of supporters was heard from all sides. Such a thing had been done in Scotland—then why not here? Strange to say, it came out in the debate that the Scottish system had not been on the agenda or minutes of the National Society for the past five years. At present there is much

talk of seeking a solution of the religious question on some such lines. Cardinal Hinsley, who could speak for some 1,260 Elementary Schools educating about 400,000 children, had given his blessing to some such plan, and leading articles in the Press have envisaged the likelihood of success lying in that direction. No apology need therefore be made for an attempt to outline and expound the Scottish system for interested readers in England. The main question at issue is of course religious Education and so investigation will in the main be limited to the sections of the Act which deal with the religious problem.

The Munro Act, known as the Education (Scotland) Act, 1918, has been well described as "a statesman-like measure for broadening, deepening and strengthening Scottish education." It is on the whole a simple straightforward document consisting of 33 sections and 6 schedules, easy to read and digest. Section 7 deals with religious instruction and runs as follows :

Whereas it has been the custom in the public schools of Scotland to give instruction in religion to children whose parents did not object to the instruction so given, but with liberty to parents, without forfeiting any of the other advantages of the schools, to elect that their children should not receive such instruction, be it enacted that education authorities shall be at liberty to continue the said custom, subject to the provisions of section sixty-eight (Conscience Clause) of the Education (Scotland) Act of 1872. (35 and 36 Vict. C. 62.)

The whole of this section is taken, practically word for word, from the preamble to the 1872 Act. Here it makes explicit the powers of Education Authorities to continue the custom referred to, but there is no mandate to do so. Had this section been the sum-total of religious concession, the Act would have remained, like its predecessors, a stumbling block for the Voluntary Schools to be met of course with the old attitude of *non possumus*. But Section 7 has to be taken with a later one, Section 18, dealing with Voluntary or Denominational Schools. This Section may be called the Concordat or the Great Charter of the Voluntary Schools and it is the solution herein enshrined which is attracting attention in England to-day. It proceeds as follows :

(1) It shall be lawful at any time after the election of

Education Authorities under this Act for the person or persons invested with the title of any school which at the passing of this Act is a voluntary school . . . with the consent of the trustees of any trust upon which such school is held, to transfer the school, together with the site thereof and any land or buildings and furniture held and used in connection therewith, by sale, lease or otherwise, to the Education Authority who shall be bound to accept such transfer, upon such terms as to price, rent or other consideration as may be agreed, or as may be determined, failing agreement, by an arbiter appointed by the Department upon the application of either party.

The advance on the 1872 Act is here remarkable. Education Authorities are now bound to accept transfer and moreover they no longer accept the schools as gifts but receive them by purchase or lease.

(2) [This subsection only deals with the disposal of any grant still due to such schools when transferred.]

(3) Any school so transferred shall be held, maintained and managed as a public school by the Education Authority, who shall be entitled to receive grants therefor as a public school, and shall have in respect thereto the sole power of regulating the curriculum and of appointing teachers: Provided that—

(i) the existing staff of teachers shall be taken over . . . and be placed upon the same scale of salaries as teachers of corresponding qualifications . . . in other schools of the same Authority.

(ii) all teachers appointed to the staff of any such school . . . shall in every case be teachers who satisfy the Department as to qualification and are approved as regards their religious belief and character by representatives of the Church or denominational body in whose interest the school has been conducted :

(iii) subject to the Conscience Clause (1872 Act) the time set apart for religious instruction or observance. . . shall not be less than that so set apart according to the use and wont of the former management of the school and the Education

Authority shall appoint as supervisor without remuneration of religious instruction for each such school a person approved as aforesaid, and it shall be the duty of the supervisor . . . to report to the Education Authority as to the efficiency of the religious instruction given in such school. The supervisor shall have right of entry at all times set apart for religious instruction and observance. The authority shall give facilities for the holding of religious examinations in every such school.

(4) [The Department is constituted final arbiter in any dispute that may arise under subsection (3).]

(5) After the expiry of two years from the passing of this Act no grant . . . shall be made in respect of any school to which this section applies unless the school shall have been transferred. . . .

(6) [Certain schools for defective children and orphanages are excluded from the application of this Section.]

(7) A school established after the passing of this Act to which this Section would have applied had the school been in existence at that date may with the consent of the Department be transferred to the Education Authority and the provisions of this Section shall . . . apply to any such transfer and to any school so transferred.

(8) [Representations may be made to the Department either by a church or denomination, or by the Education Authority themselves and if the Department is satisfied that a new school is necessary the Authority have the power to provide it under the same conditions.]

(9) [The new Act here binds the Education Authority to maintain a transferred school for at least ten years from the date of transfer. They may then state grounds to the Department if they consider the school is not necessary as such.]

(10) [This is a final short sub-section the purpose of which is to prevent any invalidation of the consent given by those vested with the title of a school.]

Such is a faithful analysis of the famous Section 18 of the 1918 Act. It has been thought best to let the Act speak for itself on all crucial questions : otherwise the gist of a subsection is given enclosed in brackets. The only alteration required to be made comes from the Local Government Act of 1929 which took the responsibility for education from the *ad hoc* Authorities and placed it under Education Committees elected from town and County Councils. The same Act made it unlawful for an Education Committee to discontinue religious instruction given in terms of the 1918 Act, Section 7. That could now be done only by the local electorate. But local bodies have no such power over the schools of Section 18—in their case an Act of Parliament would be required.

In the discussions that preceded the introduction of the Bill a promise had been given to the Catholic minority that their rights would be safe-guarded. When the measure was enacted there were various reactions. Many voices were raised in influential quarters that the pass was being sold, that the schools were being handed over to a Protestant majority. Others however were loud in praise of a good investment—a few were even thanking heaven for a miracle. One eminent, and in educational affairs prominent, member of the Catholic hierarchy in the north of England had no doubt that "Scotland had got the goods" and many to-day seem to accept his verdict. However the proposals were finally accepted and the acid test of the success of the settlement is that after 24 years of experience no one, at least of those who have the interests of Christian Education at heart, would willingly see it changed. By the year 1920 when the two years' grace came to an end the great transfer had been made and dual control was practically at an end. Since that time there exist in Scotland not as in England Church and Council Schools, but public schools to which no child can be denied the right of entry. As Mr. J. Grant Robertson has well expressed it : "these public schools fall into three types, (a) those in which the children of Presbyterian parents are taught, (b) those in which the children of Catholic parents are taught, (c) those in which the children of Episcopalian parents are taught." And, putting its proper emphasis upon religion, that would seem to be as it ought to be.

It is not suggested that the National System of which

Scotland is so justly proud could be transplanted across the border just as it is. In England the problem of religious education is a far more complicated one. It is no mere question of appeasing a highly specialised minority like the Catholic Church to whom agreed syllabuses must be anathema and a still smaller minority of Episcopalians. The Scottish system might go a long way towards winning over the Catholic and the Church of England's Schools but the English National Church must be deeply concerned about the vast majority of her children in Council Schools. To go after the many who have strayed even while the few in proportion are safely folded may well tax and test the ingenuity of the best of good shepherds. But be that as it may, it still remains true that, if in preference to some modified dual system, England decides to scrap the dual system of control, she has on her doorstep to act as a guide, an educational system that has succeeded in allaying religious discontent because its sponsors wisely and boldly set out to meet as far as was possible the just claims of reasonable minorities—*opus iustitiae pax!*

T. J. SHERIDAN.

NOTE

The historical background to the 1918 Act differed in many respects from that prevailing in England and no doubt contributed in great part to the final act of settlement. As far back as 1872 all the schools controlled by the S.P.C.K., the Church of Scotland and the Free Church had been transferred to the State School Boards. A full account of this background and a convincing reply to those who alleged that the 1918 Act privileged rather than justified the position of the Catholic Church may be found in a C.T.S. pamphlet, No. 304, "The Education (Scotland) Act, 1918," by J. Grant Robertson, M.A. (the Catholic Truth Society of Scotland, Edinburgh or Glasgow, price twopence).

THE SCOTTISH SOLUTION IN ENGLAND AND WALES

THE Scottish Concordat of 1918 has always had a redoubtable champion, for England and Wales, in the Bishop of Pella, who was Apostolic Visitor to Scotland at the time of its passage. The principles behind the Concordat have now been endorsed, for this country, by Cardinal

Hinsley,¹ the Archbishop of Liverpool,² the Bishop of Salford,³ the Bishop of Northampton,⁴ the Catholic Education Council,⁵ and the Catholic Teachers' Federation.⁶ Anglican support for the Concordat, as applicable to England and Wales, has been publicly expressed also: by the *Church Times*,⁷ and by the Bishop of Chichester.⁸ No official Free Church support has yet been published. An attack on the Concordat for England has appeared in the organ of the National Union of Teachers.⁹

The principles of the Concordat are, in a sentence: the transfer of the denominational schools to the local authorities, by sale or lease; the management (and entire financing) of the transferred schools by the local authority; and the appointment of teachers by the local authority, subject to a guarantee safeguarding the denominational character of the school.

Given that the settlement has worked satisfactorily in Scotland, the question arises—would it suit this country, in the same form or with what modifications? And what are the auguries for its adoption here? This question became

¹ "The Scottish System, at least in some modified form, would be acceptable to us, provided that the same safeguards for the religious character of our schools were granted to us as are granted to the Scottish Catholic schools." (Letter to the Bp. of Chichester, read at Church Assembly, Nov., 1942; text in *Church Times*, Nov. 20th.)

² "I am inclined to think that a satisfactory solution is more likely to be found along the general lines of the Scottish system, which does not discriminate against denominational teaching, but actually concedes safeguards for its maintenance, and at the same time does afford equal opportunities to rich and poor alike, while meeting the full cost of national education out of public money." (In Belfast *Irish News*, Jan., 1943, quoted in *Universe*, Feb. 12th.)

³ "The abolition of the present system of dual control might not matter much, so long as the local education authority did not interfere with Catholic fundamentals. . . . He would not object to the L.E.A. making a selection of teachers for Catholic schools from an approved panel, but not otherwise." (Speech at Blackburn, 9th May, 1942; in *Universe*, May 15th.)

⁴ "By the law operating in Scotland, denominational schools would be built for them free; but as the law stands in England they must pay every penny for such schools themselves. . . . If such a measure should not be forthcoming, he could only tell the good, hardworking, law-abiding, Catholic men of Corby that England would be a place unfit for them to live in and that it would be better for them to go back to Scotland, where they could live with a clear conscience." (Speech reported in *Catholic Herald*, Nov. 13th, 1942.)

⁵ Resolution of April 14th, 1942, in *Report*, 1941-2, p. 10.

⁶ At Leeds Meeting, July, 1942; report in *Catholic Herald*, July 10th.

⁷ Leading articles of Oct. 11th, 1942, and January 8th, 1943; and specific proposals, editorially, in issue of Jan. 22nd.

⁸ See his amendment to National Society's Interim Report, at Church Assembly (*Church Times*, Nov. 20th, 27th, 1942); and his article in *Journal of Education*, Feb., 1943.

⁹ In *The Schoolmaster*, Feb., 1943.

intensely topical as a result of the Glasgow speech of the President of the Board of Education on February 22nd.¹

In 1918, Scottish Catholics themselves were not without qualms. There was fear that the local authorities might prove loth to appoint religious to the Catholic schools; that headmasters might have power to restrict the action of the religious supervisor; and that, under the ten-years clause, schools might be arbitrarily closed. In the event, none of these dangers materialized²; the right of appeal, in fact, was seldom invoked, and each appeal vindicated the Catholic case. The notorious Bonnybridge Case in 1930, moreover, was not one of persecution, but arose out of the refusal of a local authority to take over a school which the Catholic body wished to transfer. The one drawback to the Act that did cause concern was that, on occasion, a local authority, having received the recommendation of the Catholic body for a new school, was leisurely in recognizing the case for the school, and (consequently) in providing it. But such cases were sporadic; and the Act is still secure.

England and Scotland, however, we are reminded, are not the same country. True. The denominational schools in Scotland number one in ten (273 out of 3,274), whereas in England they are one out of every two (10,553 out of 20,916). And if it is argued that to count schools, rather than their population, is misleading, the figures for average attendance are still impressive; Scotland, in denominational schools, 138,200, England and Wales, 1,546,973 (1939).

Moreover, the Catholic enclaves in Scotland are homogeneous, both in the belt between Edinburgh and Glasgow, and in the Highlands and the South; whereas this is true only of the North of England, and the Catholic population elsewhere in this country is spread over 315 local authorities' areas, as against only 37 in Scotland.

Again, the religious history of Scotland is peculiar to that

¹ "We should have to revise the present arrangements affecting Church schools in England, and he had been glad to take every opportunity of listening to the leaders of the great denominations in Scotland, where so happy an agreement was reached in 1918. He would ponder on the experience gained. . . ." (Report in *The Times*, Feb. 23rd.) At the same time, the Scottish Education Department published a Memorandum on the working of the Concordat (Cmd. 6426); and on Feb. 20th a letter appeared in the *Times Educational Supplement*, signed by the members of the Nuffield College Social Reconstruction Survey, advocating a settlement for England and Wales based on (a) the Agreed Syllabus policy for Anglican and Free Church schools, and (b) the Scottish Concordat for Catholic and Jewish schools.

² See Inspectors' Reports, quoted in *Scottish Catholic Herald*, Jan. 15th, 1943.

country. The religious feeling in Scotland to-day, also, is far greater than that of England. If the future of the denominational character of the transferred schools were made to depend here, as in the Scottish Act of 1929, upon a canvass of the parents, Catholic opinion might feel assured, but many Anglicans would be gravely disturbed.

The last of those points may well prevent a united Christian policy in England on this schools question. But the other two points, in so far as they are geographical and administrative, need not cast doubt on the fitness of the Scottish *principles* for this country, though they do indicate the need for amendment of certain details. What sort of amendment?—since the obvious safeguards, as to the appointment of teachers, and the need for covering secondary schools and training colleges, are fully met in the Scottish Concordat.

One amendment has been urged by the Archbishop of Birmingham: that the religious authority should be not only satisfied as to the religious suitability of the teacher, but satisfied *at all times*. This indeed is vital.

A second is prompted by the fear described above. The final decision in changing the religious instruction in a school, if left to the parents, might prove in certain circumstances to be an unstable security. Yet, at the same time, some way round this difficulty would have to be found that did not infringe the rights of the parents as laid down in the Encyclical of Pius XI of 1929.

A third modification is necessitated by the position of the Free Churches in this country: even if the Free Churches had already endorsed the Concordat in principle. The abiding grievance of Free Churchmen against the present Dual System has been the following. In single-school (rural) areas, the "single school" is very frequently, for historical reasons, an Anglican school. Free Churchmen, accordingly, feel debarred from teaching posts and headships in literally thousands of schools. The Scottish System would not meet this difficulty, unless there were *at least* a provision whereby a quota of Free Churchmen could be appointed to these schools in proportion to the number of Free Church children on the roll. This solution has been adumbrated by the Bishop of Chichester,¹ but still awaits thorough discussion.

These three are the major points, not the only ones. Some of the others that have been stressed in the Press are in fact met

¹ In *Journal of Education*, Feb., 1943, p. 54.

in Scottish practice. What, for example, of areas where the Catholic population is sparse? The Scots handle this difficulty variously; sometimes by "right of entry," sometimes by drawing off the Catholic children from several schools into one centre for specific religious instruction.

All in all, the Concordat is a most fruitful study. It has the supreme merit, if amended in details to fit changing ground-plans, of giving both the religious and the secular authorities the very guarantees they each want, without attendant dangers. The great desire of the local authorities in England is to finish with *administrative* dualism, because it is untidy and it allows no sure guarantee that every teacher will in fact be professionally qualified. The determination of the religious bodies is to accept no terms that do not guarantee their several minimum requirements as to religious character for schools and teachers. For the Free Churches and some of the Anglicans, this minimum requirement is met by the "Agreed Syllabuses" of religious instruction that have grown up since the Cambridgeshire Syllabus was issued in 1924. For the rest of the Anglicans and all the Catholics, the guarantee is sterner. The Concordat satisfies all this.

But because the policy of transfer on a basis of Agreed Syllabuses does indeed satisfy large portions of the Anglican and Free Church bodies, the likelihood of a united stand in England and Wales on the fuller guarantees of the Concordat is problematical. This likelihood is further reduced by the reflection that the decline in religious conviction, and the growth of indifferentism in this country, render the issue less alive, on a national scale, than even it was in 1918.

Not that the issue is dormant. There are widespread fears that it may "come alive" the moment the next draft Bill reaches the House of Commons. But it is less likely to be discussed in terms of the principles of the Encyclicals, than against a background cry of "tests for teachers."

That is, in fact, the indictment already levelled at the Concordat by the National Union of Teachers,¹ and by the Director of Training of Teachers in Oxford University.² To say that teachers appointed for religious instruction will not

¹ *The Schoolmaster*, Jan., 1943.

² "All teachers in transferred schools would in effect be 'reserved' and subject to a religious test . . . Clergy and ministers would supervise teachers in all schools, and a general supervisor, usually clerical, would report on teachers in Council Schools. The Churches would have the right of entry to Council Schools where the number of 'reserved' teachers was not sufficient for the work. . . ." (Dr. Basil A. Yeaxlee, in *Journal of Education*, March, 1943, p. 120.)

resent such "tests,"¹ is to answer the objection in part, but not altogether. For the case in favour of tests for *all* teachers in denominational schools, while ideal in theory and a practical *sine qua non* for the Catholics and Anglo-Catholics, cannot be expected to carry the support of denominationally unattached teachers. This is a vast pity; but it is one of those imponderables, fundamentally "ideological," that are part of the chaos of this age. It will prove the least easy gulf to bridge.

Some would say that the gulf between "clerical" and "secularist" would have been less alarming if the Christians had given more public witness to the *educational* merits of the various plans now before the country—from the days of the "Hadow Report" of 1926 onwards, and less to the *religious* shortcomings of such documents. The Christians welcomed the educational advances, admittedly, but then they dug-in to fight a rearguard action, and co-operation on points agreed was swamped by disputation on points still at issue. There is some truth in this; and the psychological situation has certainly deteriorated since the days of the Trevelyan Bill in 1929.

But if the case for the secular argument is merely that the *administrative* dualism should go, with no reservations in the background that are positively anti-religious, then a solution on modified Scottish lines should not pass the wit of mortal man in England and Wales to-day. For the case for the Christian argument is, merely, that the *religious* dualism should stay; and, as an earnest of it, the Catholic body has now declared itself willing to accept the end of administrative dualism altogether.

A. C. F. BEALES.

¹ *Universe*, Feb. 19th, 1943.

EDITORIAL NOTE

All contributions submitted to the Editor must be typed and be accompanied by a sufficiently large stamped addressed envelope—stamps (or Post Office coupons from abroad) alone will not suffice. Articles so submitted should be concerned with matters of general interest, and be the fruit of expert knowledge or original research. They should not ordinarily exceed 3,000 words, and must be intended for exclusive publication in the "Month," if accepted.

Literary Communications, Exchanges, and Books for Review should be addressed to The Editor of "The Month," 114 Mount Street, London, W.1, and not to the Publishers: Business Communications to The Manager, Manresa Press, Roehampton, London, S.W.15 who also receives subscriptions (14s. per annum post free).

THE VIRGIN BIRTH OF CHRIST

THE Virgin Birth of Our Lord is a truth which Catholics generally take for granted, as something forming a natural and integral part of the whole economy of the Incarnation ; so much so, indeed, that the importance attached to the question of the Virgin Birth by non-Catholics seems to them scarcely intelligible. For if one admits that Christ is really and truly God, equal to the Creator, eternal, omnipotent, and yet is likewise truly man, why should one boggle at the mere incidental fact of His human birth having taken place in this way or that ?

Indeed, Catholic piety would appear to recoil somewhat from too intimate discussions of the Virgin Birth, as savouring almost of irreverence. The story of St. Ignatius and the Jew is pointed : the Jew was ready to admit that Our Lady was a virgin before the birth, but strenuously denied she could have been a virgin after the birth. Now apparently St. Ignatius had no clear answer to the Jew's arguments : but instinctively feeling the contention was irreverent and damnable, he seriously contemplated vindicating Our Lady's honour with his sword. The donkey he rode, perhaps like Balaam's ass, had a sure instinct and duly carried Ignatius off down an uncontroverted road ; and Ignatius accepted the guidance. My own sympathy is very strongly with St. Ignatius and his donkey : we know that we fully protect the truth and the honour of the Mother of God by our devotion to "Blessed Mary ever Virgin" and by our devotion to St. Joseph "her chaste spouse"—and perhaps would fain leave the matter there. It is better to have charity than to know its definition ; it is better to invoke Our Lady ever Virgin than to know fully the definition involved.

But among non-Catholics the question arises perennially. From the men and women in the Forces come repeated questions, evidently suggested by argument or denial from non-Catholic associates ; and it is significant that whereas Catholics have written many books on devotion to Our Lady in general, very many non-Catholics have tended to write explicitly upon the Virgin Birth and to make it a kind of touchstone of supernatural religion : for instance, Lobstein,

in the Crown Theological Library, G. H. Box "The Virgin Birth of Jesus," 1916, James Orr "The Virgin Birth of Christ," 3rd ed., 1914, A. G. Machan "The Virgin Birth of Christ," 1920, L. Prestige "The Virgin Birth," 1918, and V. Taylor "The Virgin Birth," 1920. Most recently Dr. Douglas Edwards, of the Community of the Resurrection at Mirfield, has written "The Virgin Birth in History and Faith."¹ Of this book it is said on the wrapper: that the author "demonstrates the central necessity of the historical event to Christian doctrine," a statement which is in fact a little more than Dr. Edwards himself would claim, but which fairly enough represents the mind of many outside the Church: for them the faith stands or falls by the doctrine of the Virgin Birth. It is then worth examining the doctrine of the Virgin Birth a little closely.

By calling Our Lady "ever virgin" we mean three things: first, that Our Saviour was conceived by the power of God, without any human intervention, that Christ had no human father; secondly, that Our Saviour was born without such pain to Our Lady as would be caused by break or tearing; thirdly, that Our Lady had no more children after the birth of Our Lord, and lived as a sister with St. Joseph. It is not without significance that much non-Catholic discussion of the question takes for granted that the Virgin Birth means only the first of these three, viz., that Christ was born without a human father; the other two are simply passed over in silence. But the Virginal Conception is not, strictly speaking, the same as the Virgin Birth. Jovinian admitted the first but denied the second, as Augustine tells us (*Contra Haer.* ch. 52); and so did St. Ignatius's Jew. It is to be regretted that Dr. Edwards, like so many others, speaks of the Virgin Birth as though it were merely the Virginal Conception.

There have been two tendencies among Anglican writers. Those influenced by the Modernists tended to say: "The Virgin Birth really does not matter. Whatever the manner of Christ's coming into this world, He remains the Christ, the Saviour, the Ideal and Standard for all mankind. In view of His divinity, the question of His human origin is of small consequence. The question of the Virgin Birth is not essential to Christianity, and even though it prove to be a pious fairy story, our faith still stands firm and unassailable."

In answer to this, the more orthodox were inclined to say:

¹ Faber and Faber, London. Pp. 240. Price, 12s. 6d. n. 1943.

"Christianity stands and falls by the Virgin Birth. Admit it, and you admit the whole truth of the Incarnation. Deny it, and you deny the whole of the Christian Faith." "Will those," says Dr. Edwards, "who believe Jesus to be none other than God Himself, entering His own creation in order to live and die and rise again under genuinely human conditions for the deliverance of the whole human race from sin and death—will those who believe *this* hold that it makes no difference how Jesus Christ was born? Will those who believe Jesus to be now regnant, in our human nature, at the right hand of God, consider that this our Faith would be unaffected were men to insist that His birth must henceforth be regarded as no more unique than, say, Shakespeare's or Isaiah's? Will those whose eyes are turned towards the final Judge of human actions—He before Whom (precisely because He is not a man, but *the* Man) quick and dead must one day give account—will they regard it as a matter of indifference whether Jesus was born like everybody else or not? . . . once these questions have been put, they seem to carry their own answers with them."¹

Now, I venture to think that this defence, or assertion, by the more orthodox in intention, is in fact unsound. The Virgin Birth is not a truth as abstractly necessary to the defence of the Incarnation as are certain other truths. We can legitimately argue: "If Christ had a human personality, then He was not true God." We can argue: "If Christ had not a human soul, He was not true man." We can even argue rightly: "If Christ was not absolutely adorable, sinless, omniscient, then He was not really divine." But we cannot rightly argue: "If our Lady were not a Virgin, then Christ is not God." We cannot even legitimately argue: "If Christ were not born of woman, He is not true man."

Clearly, a Virgin Birth is not theoretically necessary for the Incarnation of a divine Person; none of the theological theories as to the ultimate nature of personality would deny the abstract possibility of the assumption into divine personality of a man born of two parents. More clearly still, Adam was a true man, though he had no parents; and had Christ been formed by God from existing matter, He would still have been a man as fully as any other; for manhood consists in the possession of a body and soul, and not precisely in the manner of obtaining them. In both cases the principle

¹ Op. cit. P. 15.

applies : *essentia iudicatur non secundum modum fiendi sed secundum modum essendi*—the essence of a thing is judged by its manner of being, not by its manner of becoming.

Hence, it is unwise so to defend the Virgin Birth as to leave the impression that it is an absolutely necessary element in any real Incarnation ; and still more unwise to allow unbelievers to make it the central point of discussion. Too often sceptics or "critics" argue : "The Virgin Birth is a miracle introduced to explain a fact so easily otherwise explained. All religions have legends as to the miraculous origin of their founder, and it is quite understandable that this legend should have grown up round Christ. This granted, then the Gospels are not strictly historical and we must found our religion upon other bases." To accept this objection as the starting point for discussion, and to argue about the sources of St. Luke, the relation of St. Matthew to the Hebrew prophecies, the silence of St. Mark and St. John and St. Paul—this is surely to accept battle on the enemies' ground, and though victory may still be secured, victory will be hard won. Rather must we push the question to the fundamental one : "Who was Christ? What did He say of Himself?" That question answered, the manner of His birth will accord with the answer, and will cause no difficulty. If Christ walked upon the waters, stilled the storm by His will, cured diseases by His touch, raised the dead to life and rose again after His death, then that He should have been miraculously conceived and born will cause neither surprise nor objection. In fact, those who object to the Virgin Birth, usually object to all miracles, but choose discussion upon this miracle as being easier of attack.

We accept the Virgin birth and hold it dear, because it has been revealed to us by God, through the tradition of the Church ; and that God should have so arranged the entrance of His Son into this world seems fitting and in a certain sense almost inevitable. St. Thomas puts it with his usual lucidity and solidity :

That Christ should have been conceived of a virgin is fitting for four reasons : first, because it maintains the dignity of the Father Who sent Him. For since Christ is the true and natural Son of God, it would be unfitting that He should have any other Father than God, lest the dignity of God the Father should seem in any sort to be transferred to men. Second, it befitted the personal characteristic of the Son,

Who is the Word of God. For a word is conceived without any corruption of heart : nay, the slightest corruption of heart cannot stand with the conception of the perfect Word. Since, then, flesh was so taken by the Word of God as to be the Word's own flesh, most suitably indeed was it itself conceived without the slightest corruption of His mother. Thirdly, this was befitting the dignity of the humanity of Christ, in which sin should have no place, since through it the sin of the world was to be taken away, as it is said : *Behold the Lamb of God, that is, the innocent One, behold Him Who taketh away the sins of the world.* (John i, 29) —and so Christ's immunity from Original Sin is made clear by His virginal conception—Fourth, because the purpose of the Incarnation of Christ was that men should be reborn sons of God, *not from the will of the flesh, nor of the will of man, but of God*, that is, by the power of God : and of this Christ's Conception was to be the exemplar. Hence Augustine says : "It was fitting that our Head should have been born of a virgin by a singular miracle, which is a sign of His members being born according to the spirit of the virgin Church."¹

These reasons, called by theologians *rationes convenientiae*, pre-suppose the fact ; which presupposed, they help us to understand better how all things fit graciously into the divine plan. But these reasons are never urged as a strict demonstration of the fact ; indeed it may be doubted whether they are greatly cogent if urged to establish the fact. Our Lady, for instance, was conceived immaculate, yet her conception took place normally ; and Christ likewise could have been immune from Original Sin, even though He were normally conceived.

To these reasons, Dr. Edwards adds the pertinent consideration that it is much easier for people generally to believe in the divinity of Christ and His sinlessness, when they know of the Virgin Birth.² "Certainly Christ's Divine claim would have been far harder to accept had it been made in the name of someone who was born exactly like everybody else."³ Nevertheless, Dr. Edwards well observes that the Virgin Birth was not "treated by the Primitive Church as a bulwark of the belief in the Lord's Godhead. . . . Not only the New Testament, but the Creeds and Canticles as well, connect the Miracle of Nazareth with the divine *Manhood*. . . . It is with the Divine Manhood that the Virgin Birth is con-

¹ *Summa Theologica*, III, q. xxviii, a. 1.

² *Op. cit.* P. 20.

³ *Op. cit.* P. 187.

sistently connected. Thus the value of the doctrine of the Virgin Birth consists in this—that it guards the truth that the Saviour of mankind, *albeit truly and for ever God*, is none the less genuinely and completely man.”¹

That is excellently said ; so too is a great deal of Dr. Edwards’s discussion of the early evidence, and his refutation of hostile critics, notably of Dr. Vincent Taylor and of Dr. Creed, seems masterly and definitive. His book is not easy reading and the style might be more simple and analytic ; but he shows the case unanswerable for holding that the *fact* of the Virgin Birth preceded the *idea*, that the Gospels in this matter clearly depend upon Tradition, not Tradition upon the Gospels, that history knows nothing of a Christianity without this Tradition, and finally that Christians are far better historians than the anti-Christians. His treatment of the witness of St. Luke, St. Matthew, St. Ignatius of Antioch, of the Old Roman Creed, of St. Justin and St. Irenæus is adequate, though perhaps it adds little to what has been said elsewhere, notably by Dr. Machan and Dr. Prestige. His discussion, however, of the alleged silence of St. John and St. Paul is instructive.

Dr. Edwards argues that St. John clearly presupposes the Virgin Birth first by his doctrine of regeneration, and secondly by his text in chapter one, verses 12 and 13, which should read : *But as many as did receive Him, to them He gave the right to become God’s children—to them, that is, who are believers on the Name of Him Who was born, not of sexual intercourse, nor of fleshly craving, nor of a husband’s will, but of God.*

The argument from St. John’s doctrine of regeneration refers mainly to Our Lord’s conversation with Nicodemus, in chapter three, and runs thus : “ If it is affirmed that in Baptism Christians are ‘born again,’ it is because Baptism incorporates them into One Whose own birth was marked by a miracle as a new start for man. Christians are those who share in that Manhood which was re-created and re-born in Mary’s womb. The language about baptismal regeneration refers back to the actual generation, by the power of the Divine Spirit, of the One and Only Son.” Further :

Clearly, according to St. John, holiness is derived from some quite other source than the nature with which a man is ordinarily born. Yet, equally according to St. John, it is precisely that human nature (which, in the unregenerate,

¹ P. 197.

is a barrier to holiness and a channel of sin) that the Divine Word assumed. Jesus, he insists, shared to the full in human nature. Was there then a point at which Jesus became regenerate? And if not, what law operated, we must ask, to exempt Him who came "in the flesh" from the need of a new birth—that need which is common to all without exception who are born "of the flesh"? . . . The term regeneration (like St. Paul's phrase "the second man") unquestionably carries an allusion to that new Birth at Bethlehem—that Birth by which for the Apostles and for all mankind, the paradox of a Sinless Man's appearing among sinful men is in fact resolved.¹

Let us enquire whether there is any other phrase in the New Testament which corresponds to St. John's strange use of a perfect tense, in the phrase, so frequently repeated, about those who "have been born of God." Immediately there comes to the mind the great phrase of St. Paul—"I have been crucified with Christ." (Gal. ii, 20.) True, St. Paul was not literally crucified—but unless Someone, somewhere, somewhen, was actually nailed to a cross, with epoch-making results both to St. Paul and to all Christians, the Apostle's *cri du coeur* loses both point and grandeur. For the actual concrete human being, for man as man, birth and death are ultimates. To speak of the birth of an idea is to speak intelligibly; because everyone knows by experience of life that a birth is a beginning and also that ideas are conceived elsewhere than in the womb. But to talk of a *man* as having been *born* of God is to trifle with words (a thing that Apostles and Evangelists refused to do) unless a genuine human birth is known to have been involved somewhere. . . . In a word, it is only because Jesus, by common consent, was actually "born of God" that St. John ventures to speak of the Christian as one who "has been born of God."²

Now unquestionably, St. John's language about regeneration becomes much easier to accept once we know of the Virgin Birth: the one amazing fact illustrates and confirms the wonder of the other, the miracle of His birth almost guaranteeing our rebirth. Thus again we understand how fitting and even natural to the whole economy of the Incarnation and Redemption is the Virgin Birth. Nevertheless, it is quite another thing to suggest that St. John's language about regeneration absolutely demands the Virgin Birth to make it intelligible in the fullest sense. Surely Christ's divine generation from all eternity is the primary term of comparison in baptismal regeneration, and not His human birth; for does not sanctify-

¹ Pp. 120-123.

² Pp. 127-8.

ing grace make us sharers of the divine nature?—and the manner in which we receive that share, ineffable as it is, is not necessarily exactly parallel to the manner in which the divine nature was united to humanity. A further and perhaps graver difficulty against saying that Christ's human birth is the model of our regeneration is that Christ's sonship to God is not based upon His human birth, but upon His eternal generation of the Father; as the Council of Toledo put it in the seventh century: "We must believe that the Incarnation of the Son was caused by the whole Trinity of God, since the works of the Trinity are inseparable." (Denziger, *Enchiridion Symbolorum*, n. 284.) Christ is not the Son of the Father precisely because He was born into human nature, for that birth did not make Him proceed from the Father in likeness of nature, but because He is the Word, begotten by intellectual generation, as is the common teaching of theologians. Hence we do not become children of God by likeness to Christ's human nature, but by likeness to His divine nature; and consequently the regeneration of which St. John speaks is not merely a rebirth into sinless human nature, but into an ineffable change in God's own likeness.

Nor can it be said that the paradox of a Sinless Man appearing among sinful men is resolved by the Virgin Birth; the Immaculate Conception is an immediate obstacle to any such suggestion, since Our Lady's conception and birth, though utterly sinless, were not virginal. Dr. Edwards forgets, apparently, the Immaculate Conception of Our Lady; its doctrinal presuppositions regarding original sin and regeneration would have saved him from trying to draw more from St. John than seems really admissible.

The reading of John i, 12-13: *But as many as received Him, He gave the right to become God's children—to them, that is, who are believers on the Name of Him Who was born, not of sexual intercourse, nor of fleshy craving, nor of a husband's will, but of God*, is certainly most attractive, and is supported by the Verona Old Latin Codex, by Justin, Tertullian and Irenæus. Harnack regards it as the "true text" and Streeter is most favourable to it.¹ Dr. Edwards urges it as alone consistent with St. John's style and coherent in itself. But one could wish that Dr. Edwards had treated the matter more thoroughly, and had given fuller consideration to the weight of argument on the other side: the manuscripts, the Patristic tradition and the Vulgate.

¹ Quoted, pp. 133, 137.

It may also be remarked that Dr. Edwards's correct contention that the Virgin Birth was commonly known and held at the time St. John wrote is an argument which can be used against the reading he favours as well as for it ; St. John would have no need to assert the fact of Our Lord's Virgin Birth, but might very well say to Christians who believed it : " Belief in Him gives you, too, a wonderful power—to be born again in a way far different from your natural birth—to be born not by natural birth, by flesh and blood or by human power, but to be born of God." If the Virgin Birth was a common-place among Christians, then there was no need for St. John to assert it with such emphasis ; whereas there was reason for him to insist upon the supernatural fact of the Christian rebirth.

Not wholly convincing likewise is Dr. Edwards's attempt to show that St. Paul gives " unstudied incidental testimony to the Virgin Birth." To sum up his arguments briefly, he says first that St. Paul, together with the Palestinian Christians, held the doctrine of Original Sin, and this presupposes that every man born of human parents inherits sin and sinfulness ; but St. Paul never once suggests the slightest difficulty in the sinlessness of Christ—a difficulty which would surely have been felt except for the fact that He was known to have been born miraculously. " Had Christ been *generated*, like the rest of us, what Jew—indeed, what Christian—could have accepted one born of Adam (and therefore born in sin) as Very God ? " ¹ Secondly, Dr. Edwards argues that the comparison of Christ with Adam—Christ the " second Adam," " the New Man "—demands a distinct creative act on the part of God in the production of Christ as in the production of Adam, and demands that Christ should in some sort have had a supernatural or heavenly origin as regards His humanity :

If St. Paul's language in I. Corinthians xv does not presuppose the Virgin Birth as something which no Christian would ever think of doubting, his argument falls lame. Unless everybody knew that Christ's *bodily* origin was unique (as was Adam's) both the parallel and the contrast of Christ with Adam fail. The parallel consists in the known fact that—like Adam—the Man Christ Jesus had a unique origin : the contrast in the fact (equally well known) that Christ's origin was of a superior uniqueness as having been not " from

¹ P. 103.

the dust," like Adam's, but "from heaven." In both cases it is a bodily origin that is in view. St. Paul is answering the very pertinent question, "With what body do they come?" (I. Cor. xv, 35.) This being so, no room remains for doubting that to St. Paul and his readers the Virgin Birth was common ground. Unless there was, in connection with Christ's coming, some known creative act of God, corresponding to that by which Adam became a living soul, the terms "the Last Adam" and the "Second Man" as applied by St. Paul to the historic Christ are meaningless.¹

Now as to the first of these arguments, namely, that belief in original sin demands a virgin birth for exemption from it, surely the mind which can accept a virgin birth, could equally well accept an exemption from the ordinary law of the transmission of sin? Surely Christians who accepted the Resurrection and all its implications, would not boggle at accepting the sinlessness of Christ? Indeed, may we not go further and ask: what Christian who accepts Christ as Very God would begin to qualify that belief by the number of Christ's earthly parents? I do not mean to be irreverent; but the argument that the Christians to whom St. Paul wrote *must* have known of the Virgin Birth because otherwise they could not have accepted the sinlessness and divinity of Christ, surely goes too far. Probably they knew and accepted all three together, as we do; but to argue that they *must* have known the one because they believed the other two only darkens counsel. Nor, in fact, if I may trust my memory of Dr. Tennant and Fr. Frey on the Jewish tradition of Original Sin, was belief in Original Sin so securely lodged in the minds of the Jews of the first century as to make it a primary consideration in acceptance of the Christian revelation.

The contrast and the parallel, between Christ and Adam, does indeed demand some act of God comparable to the creation of the first man; but that this act was necessarily something beyond the assumption of humanity into personal unity with the divinity, remains to be proved. Such an assumption of the whole of human nature obviously included the body: Christ's body was the very personal body of God Himself; and in this sense Christ's body was "heavenly." But that the creative act consisted precisely in a virgin birth, that the heavenliness of Christ's body arose precisely from the virgin birth—it seems a far cry to suppose that St. Paul

¹ P. 114.

meant exactly this, or even that he had the Virgin Birth specially in view. His language indeed is fully consistent with the Virgin Birth, and it seems inconceivable that St. Paul should not have known a fact so befitting the Saviour. But it is another matter to argue that St. Paul's doctrine *necessarily* presupposes a Virgin Birth, and it would be regrettable if unbelievers thought that our faith in any sort depends upon such arguments.

In spite of these disagreements, which I urge as a theologian to a theologian, Dr. Edwards has written a book which deserves to be on every theological book-shelf. So many things are most admirably said, and I select the following as one instance among many :

Historically speaking, only one conclusion is admissible. . . . Not merely the scantiness of the documentary references to the earthly origins of Jesus Christ, not merely the uniformly incidental, almost accidental way in which those references are made, but further the fundamental emphasis upon history and fact of Christianity itself weighs decisively against the academic theory that the doctrine of the Virgin Birth began as a hypothesis. Christianity, integral as it is with the undoubtedly historical Figure of Jesus, owes its existence in the first place to no philosophical or rational idea, nor yet to a feeling for the splendour and graciousness of life. It depends, from first to last, upon a Person who was born in the reign of Augustus and executed in that of Tiberius. The same evidence that tells of His Birth tells us that He was miraculously born ; just as the same evidence that tells us that He was crucified tells us also that He rose in power on the third day. These facts—on philosophical or other grounds—can be disputed. Almost anything can be disputed. But what comes as near to being indisputable as makes no matter is that the doctrine of the Virgin Birth and the Resurrection began their career as reported facts, not as hypothetical imaginations. Hence the unique emphasis of Christianity on the historical, the attested, the authorised, the concrete. . . . As Dr. Temple says, "the Christian faith is not a super-structure based on historic facts which were complete without it." It is part and parcel of the facts themselves. "It is the articulation of what is present in the only facts for which there is any historic evidence."¹

BERNARD LEEMING.

¹ P. 158.

MR. DAWSON AND THE WORLD CRISIS

AMONG Catholic writers in this country Christopher Dawson holds a place that is unique. His vast learning and acute judgment, his powers both of analysis and synthesis have made him an historian and a philosopher of history of outstanding distinction.

His latest book has the title of "The Judgement of the Nations,"¹ and, in a sense, it is an appendix to all that he has ever written. A brief foreword sounds a grim and warning note.

Four years have gone to the making of this book—years more disastrous than any that Europe has known since the fourteenth century. Small as it is, it has cost me greater labour and thought than any book that I have written.

I dedicate it to all those who have not despaired of the republic, the commonwealth of Christian peoples, in these dark times.

The book falls easily into two portions : the first, historical and analytic, its character sufficiently indicated by the general heading "The Disintegration of Western Civilization" ; the second considers the possibilities and problems of reconstruction and the "Restoration of a Christian Order."

Much of the first half of the volume will be familiar to those acquainted with Mr. Dawson's previous works. In "Religion and the Modern State" and "Beyond Politics" he has dealt with Fascism, the Totalitarian State and the gradual decline of European culture through liberal humanitarianism to the completely secular society of to-day. But here we have it brought home to us with deeper shadows and sharper chiselling. An opening chapter gives us the *mise en scène*. The last hundred years have changed human life more completely than any period in the history of the world. Within the space of three generations the whole world has been opened up, brought together and transformed. There has been a breathless advance in population, wealth and knowledge ; time and space have been overcome, and nature

¹ Published by Sheed and Ward, London. Pp. 154. Price, 8s. 6d. n. 1943.

subjugated to human purposes. Within this century, that is between 1840 and 1940, three periods might be distinguished: the first, from 1840 to 1870, when there was progress very much as the Liberals hoped for and expected; a second, from 1870 until about 1910, when the dreams of nineteenth century Liberalism were fast fading but material prosperity and scientific knowledge continued to grow. During the years since 1910 this largely artificial reality has "collapsed like a house of cards; the demons which haunted the brains of outcasts (like Nietzsche and Dostoievski) have invaded the world of men and become its masters. The old landmarks of good and evil and truth and falsehood have been swept away and civilization is driving before the storm of destruction like a dismasted and helpless ship."¹

This is no accident. The modern development of scientific and economic power has brought our Western civilization to the brink of ruin. This civilization "has conquered the world by losing its own soul."² "It is our power that is our destruction, and the world is drunk and poisoned with power."³

The great conflict, that has divided Europe in the twentieth century and has produced two world wars, is the result of the application of similar technique in an opposite spirit and for opposite ends: science and mechanization being used, in the one case, in a commercial spirit for the increase of wealth; in the other, in a military spirit for the conquest of power. And as the conflict proceeds the more complete becomes the mechanization of life, until total organization seems to be the necessary condition of social survival.⁴

The modern phenomenon of the Totalitarian State is an attempt to solve by force this problem of mass power. But the problem cannot be solved by power alone, nor can science resolve it since science has made herself power's handmaid. "Humanity cannot save itself by its own efforts. When it is left to itself it perishes, and the greater its power and material resources, the more complete is the catastrophe."⁵

From Pius IX to Pius XII the Church has insisted that human society depends upon an ultimate order of things and values that transcends entirely both politics and power. Once human behaviour is torn away from its moral and religious foundations, and once morality itself is divorced from

¹ P. 2.² P. 68.³ Pp. 2-3.⁴ P. 74.⁵ P. 3.

religion and metaphysics, then man and moral values are both subordinated to lower and—as our modern experience has shown us—to terrible ends. Dostoevski has declared that unrestricted freedom—that is an a-moral freedom—must inevitably lead to slavery. The moral nihilism preached by a Nietzsche prepares the way for the Nietzschean Will to Power. When this spreads, as it has now spread, from the individual to the body politic, then we have the new barbarism which subordinates every human value to the conquest of power—the Totalitarian evil.

But even here, the issue is by no means clear and clean-cut. Our struggle to-day is not that of White against Black. We have to remember that “the necessity of opposing the spirit of unlimited aggression by force of arms, creates the atmosphere which is most favourable to its growth.”¹ In other words, we have to take care that, in opposing the totalitarian challenge from without, we do not gradually succumb to it from within. We are not fighting against a specially violent and blatant form of this danger in and from Germany in order to introduce to post-war Britain a milder and sugar-coated variant. Mr. Dawson reminds us that “this second war is the more dangerous of the two, since it may be lost by victory as well as by defeat.”² Can a democracy overcome totalitarianism without itself becoming totalitarian—that is the immense question which democracies have to face.

The great problem that the democratic States have to solve is how to reconcile the needs of mass organization and mechanized power, which finds its extreme expression in total war, with the principles of freedom and justice and humanity from which their spiritual strength is derived.³

Tracing the gradual disintegration of European culture and the consequent diminution of European unity, Mr. Dawson points to its religious origins. The unity of Europe was a religious and, through religion, a cultural one. Europe was never a natural unit. Geographically, it was and is a peninsula—or, if you like, sub-continent—of the Asiatic mainland. Its unity was derived from a continuing tradition, “a tradition which it did not even originate but which it inherited and transformed and enlarged until it became the source of a new world and a new humanity. For a thousand years the bearer of this tradition was the Christian Church and during this

¹ P. 8.

² P. 8.

³ P. 17.

formative period it was only by becoming members of the Church that the nations became partakers in the community of Western culture."¹

Mr. Dawson traces the various cleavages in the Christian body : between West and East, between the Catholic Church and sixteenth-century Protestantism, and finally within Protestantism. Most interesting is his judgment upon the influence of Lutheranism and Calvinism. The former he considers to be the parent of modern State absolutism, born of Luther's pessimism with regard to human nature and his acceptance of the order of things, as he supposed it to be established by Divine Providence. For him Natural Law was nothing more than a sanction of the existing social and political order. Calvinism, on the other hand, because of Calvin's moral activism, was nearer to Catholicism in its understanding of the relations between Church and State and in its insistence upon the supremacy of the moral over the political order. Through English and American Puritanism Calvinism exercised a powerful influence upon the growth of modern democracy.

There are valuable chapters on the failure of Liberalism and the League of Nations. Liberalism developed into a negative and possessive creed. Socialism challenged it and based its fundamental appeal upon the "assertion of real social rights against abstract political ones."² At the same time Socialism contained within itself anti-Liberal elements which have succeeded in saddling the world with the totalitarian monster, that first raised its ugly head in Russia. But, Mr. Dawson continues—and here his argument needs careful following :

It is possible to recover the human and liberal values in Socialism from the totalitarian forces that have overcome them and on the other hand to free the liberal tradition itself from its association with the narrow economic individualism of the last century. These are the questions that we have to solve, if Democracy is to adapt itself to the changed world of the mid-twentieth century as well as or better than the totalitarian ideologies.³

The League of Nations failed, in our author's opinion, because it yoked to a nineteenth century conception the problems of the twentieth century. It was a never easy compromise between the theories of Anglo-Saxon democracy

¹ P. 68.

² P. 45.

³ P. 46.

and the nationalistic realism of the victorious and re-emergent Powers on the continent. In practice, it belonged to the hegemony of the victor Powers of 1918. Once they lost their unity of purpose and their military strength, it was foredoomed.

So much for the "way down." What of the "way up"? The second part of Mr. Dawson's book has many points that call for study and reflection. For want of space, I summarise them.

(I) . . . We have arrived at an age of planning. And yet this planning confines itself to social and economic issues. What of man's higher life? Is that patient too of planning? And by what agency or in what spirit? The modern planned society has power and wealth, but it leaves little room for freedom and it ignores spiritual values. "It is all very well saying 'To Hell with Culture,' but that is just what has happened, and see where it has landed us."¹ There must be a revival of culture and a re-organization of the spiritual life of Western society. Organization must have a spiritual end. Man has his partial control of mechanization: he pilots his plane or drives his car. And he is too often concerned merely with harnessing the whole of this new energy that he has discovered and unleashed to social and economic purposes. But, in the last resort, man lives not by science nor by Beveridge alone.

(II) . . . The ideas upon which the *Christian social order* is based are, first of all, that of the Natural Law—the idea of a Law by which all reasonable beings share in the Eternal Law of God. This reveals a stable order of Right and Wrong, an order of obligations and privileges, founded upon the person and purpose of man, and a realm of general justice, which is part of created things, as they have emerged from the hands of God. In the second place, insistence has to be laid upon the notion of a human and spiritual community. In the Middle Ages, this took the form of Christendom, of which Christian civilization was the remarkable fruit. European civilization derives its life and unity from a higher spiritual principle, that is imperishable, and so this civilization can be restored. Thirdly, we have to allow for the power of the Spirit in the affairs of men. Our civilization is falling into the power of these blind forces of to-day "because it has

¹ P. 85.

lost the Spirit which is the source of life and light."¹ But what if that Spirit can re-vitalize our modern world?

(III) . . . On the power and mission of the Spirit, Mr. Dawson lays great emphasis. He considers the ideal background of the movement of "The Sword of the Spirit," which he was largely instrumental in founding and which he has always inspired. The Church, he declares, finds itself to-day implicated more and more in political issues because secular culture has invaded the proper domain of the Church. The moral foundations of the world have been shaken. Everything now depends on whether Christians will find it possible to use this war, not for purely destructive or material ends, but as a means of checking the demonic forces that have been let loose on the world. What we must hope and work for is "the birth of a true community which is neither an inorganic mass of individuals nor a mechanized organization of power, but a living spiritual order."²

(IV) . . . Mr. Dawson attributed the break-up of the old order to the religious divisions of Christendom. It is but natural that he should return to the problem of Christian unity. This particular chapter has several highly interesting points. On the general question he is explicit:

The return to Christianity is therefore the indispensable condition for the restoration of a spiritual order and for the realization of the spiritual community which should be a source of new life for our civilization.³

To-day we have to face Anti-Christ—in the form of the totalitarian State, the total organization of human society on anti-Christian principles. This ought to bring all Christians together. This should provide common ground for all who accept Christ—and indeed all who are conscious of a higher law than that of force and national and individual interest. "This is the Natural Law basis, which is expounded at length in the Papal Encyclicals."⁴

There follows an analysis of heresy and schism which, to a large extent, reduces the former to the latter. It is obvious that non-religious factors played a large part in what we know as the "Reformation" in England. And the same truth obtains of the various divisions between the Established Church and the Free Churches—a truth which appears to be recognized in the many solutions along the "agreed syllabus"

¹ P. 101.

² P. 110.

³ P. 111.

⁴ P. 113.

lines. Accordingly, Mr. Dawson considers that the present age is more favourable to co-operation between Christians of varying shades, and even to the cause of unity, than any period since the Middle Ages. Certainly, the remarkable growth of co-operation during the past two years, here in Britain, and corresponding rapprochements on the Continent, appear to confirm his general argument.

In a final chapter, he speaks of the building of a Christian Order. Here he does little more than suggest two or three principles. Among the necessary elements are : freedom of association, and freedom of vocation. This last-named element—that of vocation—must be strengthened.

The capitalist order which is based on the power of money and the motive of profit was profoundly alien from Christian values and was the main cause of the secularization of our culture. The totalitarian order which is based upon the cult of power marks a reversion to pre-Christian standards and finds its appropriate religious experience in some form of neo-paganism. But an order founded on the principle of vocation has a natural affinity with Christian ideals. . . .

The same conception of the organic life of the community and the same principles of order and vocation and functional differentiation (this with special reference to St. Paul's passage in I. Cor. xii, 4-27) were applied to the State and the social order by Christian thinkers, and became the basis of social ethics in the Middle Ages.¹

With regard to post-war inter-national reconstruction, Mr. Dawson envisages a federation of federations. A European federation—a free democratic federation—might associate itself with other world-federations—the British Commonwealth, the U.S.A., and the U.S.S.R., as well as with Latin America and India and China, as a constituent member of a federal world order.

This slender volume of Mr. Dawson—and slender enough it seems in its war economy dress—is certainly one of the most valuable books that have been published during the past three years. It deals with the most fundamental issue of these our times. Behind the general treatment is evident a sure grasp of history and a power of calm and profound analysis. The exposition is thoroughly lucid. Minor points of criticism can, of course, occur to the mind. There is some oversimplification. Calvinism has been given perhaps more than its due share in the moulding of modern democracy. The

¹ Pp. 138-9.

problem of religious freedom is conceived almost entirely as one of freedom over against the State. That is what it largely is to-day. And yet there remains the unique position of the Catholic Church, and its necessary claims that derive from this unique position. But, these questions apart, the book merits and indeed calls aloud to be read. After reading it, one's impressions will be sombre. But throughout, Mr. Dawson points a finger to the one source from which salvation can be secured :

The Spirit blows through the world like wind and fire, driving the kingdoms before it, burning up the works of man like dry grass, but the meaning of history is found not in the wind or in the fire, but in "the small voice" of the Word which is never silent, but which cannot bear fruit unless man co-operates by an act of faith and spiritual obedience.¹

JOHN MURRAY.

¹ P. 104.

Glastonbury Pilgrimage

DO you remember Glastonbury
 Whilst Spring was yet newborn,
 The Pilgrim's Road through the meadows
 White with the blossoming thorn?

And the silence amid the ruins
 Where echoes used to sound
 From countless pilgrims' footsteps
 On England's holiest ground?

The Peace they sought in Glastonbury,
 Beneath its watchful Tor,
 They found in Faith and Hope and Love—
 The peace we're longing for.

So at the Shrine of Glastonbury—
 Ruined yet glorious place—
 We'll kneel again in spirit
 Like pilgrims seeking Grace.

ROBERT WILBERFORCE.

MISCELLANEA

I. CRITICAL AND HISTORICAL NOTES

LÉON BLOY AND THE PROBLEM OF ISRAEL

IN her recently published volume of reminiscences, "Les Grandes Amitiés,"¹ Madame Maritain has drawn our attention to that remarkable French writer, Léon Bloy, to whom both her husband and herself owed their conversion to Catholicism.

It is true that, through Karl Pflieger's brilliant essay on Bloy in his "Wrestlers with Christ" and the English versions of Bloy's two books, "The Woman who was Poor" and "Letters to his Fiancée," the name of Léon Bloy is not unknown to English readers. But few have heard, I should think, of his small treatise—"Salut par les Juifs" (Salvation through the Jews)—dedicated to Madame Maritain and written "to the Catholic glory of the God of Abraham, Isaac and Jacob." To-day, with the terrible plight of the Jews in Germany and German-occupied countries, this small book takes on a new significance.

Before treating of the work, it may be well to say a few words about its author, whom Karl Pflieger likened to "a spiritual meteor which had penetrated this planet from the depths not of space but of the spirit," and which, at some given moment, was certain to set it on fire. That Bloy was a "mystic," who saw in the confusion of modern times the warning symptoms of some immense disturbance to come has become increasingly evident to students of his writings.

There is no need for me to give details of Bloy's at times disordered and always stormy life, but some remarks are necessary to manifest Bloy's own conviction that he was endowed with special gifts in order to fulfil a very special mission. He was born in 1846, the year of the Apparition of Our Lady at La Salette, an occurrence which had a strong influence upon his thought. He died in 1917, heartbroken over the development of world events. He embodied his latest reflexions in a final volume, "Dans les Ténèbres," which was published posthumously. Bloy had fought in the Franco-Prussian war of 1870-71, about which he also wrote. Indeed, his diagnosis of both wars along with his remarkable analysis of the German mentality throws considerable light on the tragic happenings of to-day.

There was no form of sorrow or distress with which Bloy did not have ready sympathy. His own dire poverty and his almost morbid appetite for suffering gave him an intuitive understanding of the griefs of others. This "Pilgrim of the Absolute," as Bloy

¹ "Les Grandes Amitiés." By Raïssa Maritain. Edition Maison Française, New York.

was accustomed to call himself, was obsessed with the tragic aspect of truth and was continuously warning his fellow countrymen of the "wrath to come," urging them to repent before catastrophe should overwhelm them. His was a veritable voice crying in the wilderness. He castigated the mediocre Christian and those he judged to be tepid ecclesiastics—in a manner that has rarely been surpassed. The words of a contemporary poet, Roy Campbell, might well have been applied to Léon Bloy :

"I too can hiss the hair of men erect
Because my lips are venomous with Truth."

No wonder that he was both feared and hated, and that every device was employed to silence this undesirable and outspoken critic.

This was the man who felt himself carried away with indignation during the Dreyfus crisis. Already for years he had studied Biblical similitude and symbol ; and in a mood which he claimed was an inspired one, he wrote his "*Salut par les Juifs*." Though composed in 1892, it was not published until 1905. Madame Maritain has described it as "a very whirlwind of majestic texts in which we hear St. Paul, Jeremiah, Ezechiel, and the Catholic Liturgy speaking of Israel in overwhelming language, of its vocation, its mysterious destiny, its perpetual sufferings, its present ignominy, and its glorious future."

Now Bloy was no natural lover of the Jews. Indeed, he declared that it was only transcendental religion could make us look upon the Jews as "brethren" in any genuine sense of that word. To say the contrary, he affirmed, was "to harbour an illusion of imbecile religiosity."

A chance visit to the Jewish market in Hamburg had moreover made an ineradicable impression on his mind. One day he had watched three very old Jews bending over some fetid sacks containing indescribable wares, their faces bearing the very hall-mark of cupidity and avarice. From both the moral and physical standpoints they seemed to Bloy a hideous symbol. Yet, he argued, these were the authentic descendants of the Patriarchs. What mystery must be hidden under the ignominious appearance of this "orphan people condemned in all the Courts of Hope but which at the Last Day will without doubt win its appeal?"

If Léon Bloy denounced anti-Semitism especially in its modern form, it was because he realised very clearly that the blood which "flowed from the five gaping wounds of Christ on the Cross had its source in Abraham's bosom, that Christ was the Jew par excellence, the Lion of Juda, and that His mother was a Jewess, the Flower of the Race." The vilification of Israel was, he thought, "the most horrible of the disfiguring blows received by Our Lord in His Passion, the most bloody and unpardonable, since it was directed against His mother's face by Christian hands."

How then did Bloy account for the mediæval dislike and distrust

of the Jew? Few chapters in "*Salut par les Juifs*" are more impressive than those in which he describes what he considers the attitude of the Middle Ages towards the Jews. The Passion of Christ seemed then almost a contemporary event. "The sufferings of Christ were the Bread and Wine on which the medievals fed. One bled with Jesus; one was riddled with His wounds; one agonised with His thirst; one was scourged and insulted with Him by all the rabble of Jerusalem; and the yet unborn children trembled in their mothers' wombs when they heard the thud of the hammer on Good Friday afternoon." The Jews were, in their simple eyes, the gaolers of Jesus; He had been their captive; it was because of them that the Coming of the Kingdom was delayed. Only the Papacy was strong enough to protect them from the world's fury. The official voice of the Church rose in supplication for them. During the Middle Ages, the Jews were frequently hated and were occasionally massacred; they were often feared, but they were never *despised as a race*.

Bloy grasped the many reasons why the Jews were unpopular, but he was convinced that that very darkness into which the denial of the Messiah had thrust them testified to their being still the "people of God." In some mysterious manner, the people of the Circumcision are protected by Divine Providence for the accomplishment of its purposes.

"The history of the Jews," Bloy wrote, "forms as it were a barrier across the life of the human race, like a dam which stems the flow of a current to raise its level. Athwart that current stands the Jew, fixed and immobile; all that can be done is to try and clear that obstacle with as little commotion as possible, knowing full well that it cannot be demolished. All weapons have been blunted on that anvil. The sword of Chivalry was dented, the finely-tempered blade of the Moslem was snapped asunder, the cudgel of the mob will meet with no more success." For "the protecting mark of Cain" will guard Israel from destruction through purely human vengeance. "The bush of Moses," as another writer has put it, "surrounded though it is by flames, has always burned without consuming."

In "*Salut par les Juifs*" Bloy has many interesting interpretations of scriptural terms. These cannot be dealt with here, but his use of the words "money" or "silver" and the "words" or "Word" of God calls for some mention. "The words of the Lord . . . are as silver," the Psalmist has said. In Bloy's personal interpretation, the Jews were the guardians of the words of God, the Holy Book. After having exchanged the living Word for silver, they crucified the Word made flesh. Ever since, they have "crucified" the dead symbol of that Living Thing, exalting the pale metal, putting it out of reach of the poor man's grasp, isolating it and thus becoming the enemy of the poor. Like Judas, their prototype, the Jews have trafficked with the Messiah.

But it is here that Bloy recalls St. Paul's sublime words regarding

the election of Israel and its final conversion. Paul bids us look forward to that day when, like Judas, the Jews will cast away the tainted silver. Then will Christ's prayer—"Father, forgive them"—be answered, beyond the expectation of man or angel.

The final chapter of "*Salut par les Juifs*" is truly awe-inspiring. Israel is made to address the whole human race: Cain admits his responsibility in having shed the blood of Abel: the Jewish Race is made to share in Jacob's act of perfidy towards his brother.

Doubtless, the descendants of the Patriarchs were unaware that they were accomplishing the prophecies and that, through their crime, they were inaugurating the reign of the Second Person of the Holy Trinity. The First Person had delivered them out of Egypt; now the further manifestation of the Third Person, the Holy Ghost, depends upon Israel—this is a continuation of Bloy's thought. Then will the veils of all temples be rent asunder, and Jew mingle with Gentile in the dazzling light of God.

But, before the advent of the Consoler, Israel—or rather its self-appointed interpreter, Léon Bloy—foresees an increase of the "abomination of desolation." By this he means the wide-spread apostasy of so many Christians. Those very crimes of which Christians have so often accused the Jews, will have been committed by them also. As seen in the vision of Ezechiel, the two sisters will be flayed with the same whip, for both have been guests at the same festival of Turpitude. Christians will experience that same opprobrium which Israel has so long experienced. They too will feel the seeming withdrawal of Divine aid, as did their Master on the Cross. "It is expedient for you that I go," Christ has said once, and will seem to say again. And indeed it is in that apparent desertion that the world's strength and hope will be renewed. The Passion will be re-enacted at the cross-roads where all peoples meet.

Léon Bloy always insisted that he had a special Catholic mission, that he was entrusted with a mission all his own. There was deception in this curious idea, as there is evidence of a certain instability in the thought and life of this highly-talented Frenchman. But, despite that, his eloquent and vigorous warnings are distinctly valuable.

Speaking of "*Salut par les Juifs*" he was wont to remark: "This is undoubtedly the most important and the least read of my books which I have been inspired to write exclusively for certain deep and solitary souls." Be that as it may, tributes for this small work came in from the most unexpected quarters. Perhaps none were so moving as the following, with which I would like to terminate this quite inadequate appreciation of Bloy's treatise.

On February 21st, 1914, a friend of Bloy's was sitting in a café in Tours, reading "*Salut par les Juifs*," when he noticed a stranger looking over his shoulder. The stranger was a very old Jew. When asked by Bloy's friend whether he knew of the book, the Jew drew out of his pocket seven little note-books in Hebrew.

They contained the Hebrew translation of "Salut par les Juifs" into seven parts, one to be read daily every week. He explained moreover that his two brothers, one of whom lived in Hamburg, the other in London, had similar copies, so that "each evening at the same hour, on the same day, we three brothers are reading the same chapters of Léon Bloy . . . and the following week we begin again."

Léon Bloy was spared the spectacle of the present unexampled and terrible persecution of the Jews. Had he lived, we can be quite certain he would not have remained content with official phrases of regret. Perhaps he would have supported schemes of Jewish immigration, recognizing as did Gilbert Chesterton that "exile is the worst kind of bondage, and that the narrowest prison for those whose heart is set on a particular home . . . is the whole world." But this suggestion raises issues which Léon Bloy scarcely knew. Chesterton echoed so plainly Bloy's sentiments that it were well in conclusion to quote him again. "We can only salute as it passes, that restless and mysterious figure, knowing at last that there must be in him something mystical as well as mysterious, whether in the sense of the sorrows of Christ, or of the sorrows of Cain: he must pass by . . . for he belongs to God."

E. POLIMENI.

"THE MONTH" FORWARDING SCHEME

It is with special gratitude that we wish to thank all those who have assisted the Forwarding Scheme during the past year. It has meant, we know very well, a real sacrifice. But never was a gift more appreciated—to judge from the letters we receive. We are asked continually for more and more copies; we should be most grateful for further subscriptions to enable us to send them.

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II. OUR CONTEMPORARIES

- BLACKFRIARS** : March, 1943. **The Problem To-Day.** (An interesting editorial, introducing articles on St. Thomas, Pascal and Jacques Maritain.)
- CATHOLIC WORKER** : March, 1943. **The Case for Small Businesses,** by J. G. Duckett. (Voices a timely plea for the small workshop as against mass-production, in the interests both of producer and consumer.)
- CLERGY REVIEW** : March, 1943. **Visiting,** by a Parish Priest. (Has some useful and practical advice on this important work of parish-visiting.)
- COLUMBIA** : January, 1943. **A Lost Poet—Father Faber,** by Hugh F. Blunt. (Mr. Blunt suggests a "Back to Faber" movement in spiritual reading, and recalls Father Faber's poetry, now largely forgotten.)
- COMMONWEAL** : January 29th, 1943. **Father Sidotti in Japan,** by Max Fischer. (A brief and bright account of a dauntless missionary priest of the seventeenth century.)
- DUBLIN REVIEW** : January, 1943. **The Foundations of Justice and Law in the Light of the Present European Crisis,** by G. Leibholz. (Containing a valuable analysis of the Christian ideas of the Natural Law and justice, and concluding with the assertion that, in occupied Europe to-day, the Church is the only guardian of justice and law.)
- HIBBERT REVIEW** : January, 1943. **The Brain-Myth,** by Dr. L. P. Jacks. (With weapons from Bergson's philosophy Dr. Jacks sallies forth to overthrow the Brains Cult and the modern doctrine of "Salvation by Cerebration.")
- IRISH ECCLESIASTICAL RECORD** : March, 1943. **The Beveridge Plan Reviewed,** by Rev. Peter McKevitt, D.Ph. (A general review of the Beveridge Report, commending several of its features and underlining some of the practical difficulties that it raises.)
- SWORD OF THE SPIRIT BULLETIN** : March 4th, 1943. **Industrial Democracy,** by Dr. R. A. L. Smith. (Dr. Smith traces the growth in Joint Production Committees and Joint Industrial Councils since the Whitley Report of 1917, and notes that the general trend towards industrial self-government is strictly in accordance with Christian teaching on society.)
- STELLA MARIS** : March, 1943. **What are We Fighting For?** by Clement Tigar, S.J. (An admirable lecture, originally delivered to members of the R.A.F. and here made available for a wider public.)
- TABLET** : March 6th and 13th, 1943. **Some Origins of German National-Socialism,** by Stanley Godman. (A careful analysis of Herder's essays, showing that Herder sensed the coming of the Totalitarian State as one consequence of the "Enlightenment," with its abstract conception of man.)

REVIEWS

I.—ST. JOHN OF THE CROSS AND TO-DAY¹

THIS is an excellent book, to be warmly recommended to all those who are in search of spiritual reading at once solid and attractive. Professor Allison Peers, already acknowledged to be the foremost English authority on the writings of St. John of the Cross, here sets out, in his own words, "to introduce him to many who have neither the time nor the training to study the three large volumes of the Works." He is completely successful. Not merely does he show that he can carry his learning lightly, but one may apply to him his own judgment on his hero, namely, that "his learning had been thoroughly digested and assimilated till it had become part of the writer."

The book is divided into two parts. The first part consists of a sketch of the Saint's life which is an admirable example of compression without congestion. The picture of a recluse, self-centred and aloof, is dissipated and we see the "little Seneca" whom St. Teresa knew and so greatly revered, a young man, ardent, intellectual, determined of character, absorbed by the deepest passion that can affect the heart of man, a passion for the Almighty and Everlasting God. Certain phrases haunt the memory. "Where there is no love, put in love and you will get love." Who, after reading that, can again think of St. John as self-centred? The words are the very definition of the apostolic spirit.

But valuable as is the narrative, it is surpassed by the appreciation of the doctrine which forms the theme of the second part. The uniqueness of St. John and his outstanding place in literature and in the history of mysticism are dealt with in three chapters which combine brevity with clarity in masterly fashion. Nevertheless the author is resolved to keep his best wine to the end of the feast, and we would especially commend the concluding chapters on what he terms "stumbling blocks" and on the attractiveness of St. John, and the very able discussion of how far his message is applicable to sincere Christians of the present day. Herein lies the supreme merit of the book, that within a brief compass and in a spirit devoid of rancour, it provokes both thought and self-examination. Consider, for instance the following: "We have learned from our national experience that suffering, even to death, may often be necessary, and is always well worth while, for the sake of attaining intangible and imponderable benefits. Choosing the difficult instead of the easy, the wearisome instead of the restful, the disagreeable rather than the pleasant has to-day,

¹ *Spirit of Flame: A Study of St. John of the Cross.* By Professor E. Allison Peers. London: Student Christian Movement Press. Pp. 159. Price, 6s. n. 1943.

in our ordinary world, become almost a commonplace. Is it, then, any wonder if the heroes of the spiritual life, who have long since learned to do this, should begin to seem more practical folk than we had supposed them to be? For, after all, we are making sacrifices to obtain a corruptible crown, but they an incorruptible." And the author gives his opinion that "millions would respond to (such a demand) were it ever put to them as starkly and clearly as St. John puts it." In this conviction surely lies our hope for the future and an indication of the line we should take in presenting religion and the counsels of perfection to the men and women of our time.

2.—NEW BEARINGS¹

ANY writing by Sir Richard Livingstone now commands universal attention. This latest book is perhaps his most trenchant, from the first words of the preface to the last page. "Knowledge is important," he says, "still more so is the power to use it; but most important of all is what a man believes, what he thinks good and bad, whether he has clear values and standards, and is prepared to live by them." Education "for Democracy" can be a fantasy; "to call the masses to power is to dilute existing culture," especially in an age that seems to regret little of the culture it has lost. Ours is "an Age without Standards," unable to will anything thoroughly or to provide, even if it did, the necessary asceticism. The good habits produced by our Hellenist-Christian tradition live on, but their roots in Greek and Christian philosophy are cut. "We are living on a character formed in the past by beliefs which are now shaken or destroyed"; and if the beliefs go, the morals will certainly go too. It is as a climax to this argument that Sir Richard's call for "a change of heart" becomes not a platitude but a prescription.

His chapters on character-training are rooted in Plato and Aristotle. He lays bare the ravages of materialism in education, by language-cults that waste the storehouse of literature, by the twin dragons of Examination and Specialisation, and by catchwords such as Creative and Progressive and Dynamic, which are never related to *ends* and so are perpetually fluid and chaotic in content. The three great British contributions to modern education—the Residential School, the W.E.A., and the Scout and Guide Movement—are all most admirable; but they are the mirror of their age—they do not bring out all the difference between team spirit, public spirit, and Spirit.

The future will need three kinds of education: vocational, social and spiritual, all focussed on the right standards and the right ends—on "the habitual vision of greatness," as Whitehead

¹ *Education for a World Adrift*. By Sir Richard Livingstone. London: Cambridge University Press ("Current Problems" Series). Pp. xvi, 158. Price, 3s. 6d. n. 1943.

described it. Sir Richard's positive contribution upon this point, through the Humanities, in the schools of higher education with which in this book he deals mainly, is refreshingly frank. History and Literature, pre-eminently, are "a study, combined with delight, in the art of living, a vision of what is first-rate in human nature and life." They are to be taught not by moralising but in the spirit in which they were lived. With Lord Acton, Sir Richard holds that History is a personal study; "unless we judge, unless we clearly distinguish greatness from goodness, history has as much power to corrupt as to instruct; it ceases to be an instrument of moral education." And the best introduction to natural religion and morals is through Greek thought, which will lead inevitably to Christianity, studied as a *way of life*, and based on the Creed. Agnosticism is a myth; and the teacher who does not scruple to indoctrinate cleanliness need have no qualms about "fixing the human mind unalterably," especially if he is *aware* of the danger of dominating his pupils.

In all the besetting evils of to-day, from examinations to specialisation, "we must endure what we must and minimise what we can." The less there is that "depends" on an examination result, the better in every way will be the examination. Elementary schools do their best without examinations. And Scotland can offer us examples of the integrated character that comes of specialisation rightly subordinated.

All in all, if we leave off chasing the narrow illusion of education "for Citizenship," and concentrate on relating means to ends and machinery to motive, we may yet produce true citizens as Plato and St. Thomas Aquinas described them, and stave off the early collapse of our civilization.

Sir Richard Livingstone is here a Christian educationalist talking to his own professional colleagues. Thank God for him!

A. C. F. BEALES.

SHORT NOTICES

LITURGICAL

Mr. E. I. Watkin has written several books, most of them dealing with straight philosophy or with the problems of our times. In his latest volume, entitled **Praise of Glory** (Sheed and Ward, 10s. 6d. n.) he gives us a study of Lauds and Vespers throughout a normal ecclesiastical week. The title he borrows from the name of Sister Elizabeth of the Trinity, a Carmelite of Dijon, who loved to picture her vocation as that of a living praise of the glory of God. Mr. Watkin very rightly invites us to put the motive of Praise in the forefront of our prayer, and shows how it is the *leitmotiv* of the

Breviary. After introductory chapters on the Divine Office in general, and on the specially "praiseful" qualities of Lauds and Vespers, Mr. Watkin studies the component parts of those two offices for Sunday and the six weekdays. Psalm by psalm, he takes them, eliciting their meaning, mood and significance. Final sections treat of the Common of the Saints and the Proper of the Seasons. With an evident background of knowledge, these various analyses provide helpful matter for reflection on the psalms. Priests will find them very useful, and their own devotion in the recital of Lauds and Vespers should thereby be enhanced. Many of the reflections are personal; not every one will share them. In criticism, it must be remarked that the book is rather long, and that the constant reference to Fascism, Communism, etc., becomes a trifle tedious. In the Divine Office it is often good to escape from this too, too present world to sing psalms of praise, like the lark, at Heaven's gate.

DEVOTIONAL

Father George Burns, S.J., has produced an admirable booklet in which prayers and instruction are neatly blended. **My Leader in Life** (B.O. and W., 2s. 6d. n.)—that is its title. It endeavours to view, or better to review, the doctrines of the Faith from "a new angle" and succeeds in providing the practical manual suited to the mind and problems of the boy and girl just leaving school. The first half treats of "Foundations," beginning with Faith and the Blessed Trinity, passing through the Words and the Work of Christ, to a study of the sacraments and Our Lady, the obligation of Sunday Mass. The second portion contains many "Applications," packed with sound observation and useful advice. The whole is rounded off with a handful of timely prayers. An admirable production, both in format and in contents, which can be widely and heartily commended.

Frances Caryll Houselander is a name better known presumably in English than in American circles. Her many stories, for example in the *Messenger*, have long been appreciated. Here she is dealing with loftier themes. Writing from a personal experience of the war, she analyses its problems under the general heading of **This War is the Passion** (Sheed and Ward, 6s. n.). Her book was received in the U.S.A., we are informed, with wide acclamation. Bishops and priests have recommended it for spiritual reading and meditation. Simply and sincerely written, it considers Christ and the message of the Cross, and then goes on to examine the special temptations of war-time. There are two excellent sections on "The Defences of the Mind": prayer is the first defence, and the second is to be discovered in the understanding of Christian suffering. Father Leonard Feeney contributes an introduction which, written in the Blitz-spirit of 1940-41, seems a trifle florid in 1943. Still, both preface and book are well worth reading and thinking o'er.

NON-CATHOLIC

The problem of "The Parson's Wife" does not arise for Catholics. Still, Faber and Faber have just sent us **The History of the Parson's Wife** (8s. 6d. n.) by Margaret H. Watt, herself a parson's daughter. The book is a study of the parson's wife as that lady is revealed in history and fiction since the Reformation. In the earlier chapters there are some shallow and foolish remarks about the Middle Ages—mostly drawn, it appears, from Mr. Geoffrey Baskerville, one of whose books was soundly castigated in *THE MONTH* for Sept., 1938. Apart from an evident lack of familiarity with medieval history, the volume is quite agreeable and readable. She notes, very fairly, that the innovating Tudor sovereigns, Henry VIII and Elizabeth, could never reconcile themselves to the idea of a married clergy, however un-Roman. Elizabeth's farewell to the wife of her own Archbishop Parker, after a royal visit to Lambeth, where she had been generously entertained, is significant: "Madam, I may not call you; Mistress, I will not call you; but yet I thank you." Even prior to this incident, there is the tale of Cranmer's wife who was obliged to live in such retirement that she travelled in a wooden box, ventilated with air holes. So strong was the old Catholic feeling of the English people against these new-fangled changes imposed upon them from above. Leaving the sixteenth century, we are allowed glimpses of the happy life of George Herbert and the sorry lot of poor learned Hooker who, according to the account of Izaak Walton, was married off to the daughter of a designing landlady. Later on, we are introduced to the story of Swift and Stella, to the Wesleys, the Hares, the Brontës, the Creightons and the Barnetts. The early nineteenth century was the heyday of the Country Rectory, and Miss Watt quotes an article of Bishop Welldon which lists some of the famous persons that were born in clerical homes. Their names include: Nelson, Cecil Rhodes and Curzon of Keldeston; Ben Jonson, Marvell, Tennyson, Matthew Arnold; Sir Christopher Wren, Sir Joshua Reynolds, Jane Austen, the Brontës, the Kingsleys, Coleridge, and many others. After a chapter on the Parson's Wife in Fiction, we are translated to the Scottish manse. "A small child"—we are told—"was once being put to bed by a High Anglican aunt, who took the opportunity of the bedtime hour for some talk about his guardian angel. It was not met with sympathy. 'We don't make much of angels in the United Free' was all he would say on the subject. The dryness of his response recalls the saying that in this country the Reformation drove away the fairies and put an end to saints." The reviewer is reminded of a story told him a few days ago by an eminent Free Churchman. He had been visiting a small Yorkshire town and had examined the school children. One of them informed him that in the old days they had had saints, but now they had only vicars. I am glad that Miss Watt includes the family of Lord Tweedsmuir in her closing chapters. She ends

on a serious note. "Never again will the Archbishop's wife drive in from Bishopthorpe to York in the state of her coach-and-four. She is much more likely to catch the nearest bus." This is a readable, an honest and a courageous book.

ASCETICAL

The authoress of **My Christian Stewardship** (B.O. and W., 1s. n.), who writes under the pen-name of "Lucis Amator," has developed a useful technique. Her short handbook is not intended for straight reading. For it consists of a number of chapters, with sub-headings—the whole meant for a general examination of conscience. If you would like—or think you might need—a spiritual "spring-cleaning," here is an admirable method. The reader is asked to account for his "stewardship"—of Life, of Time, of Friendship, of Work, of Money, of Words, and then as Citizen and Christian. In addition, the book is a very convenient compendium of what Catholics believe, and also believe they should put into effective practice. It will be of real help both to individuals and to study and discussion groups.

HISTORICAL

The war has turned our eyes towards Egypt and, generally, in the direction of North Africa. In his newest book—**The First Monks and Nuns** (Burns, Oates, 7s. 6d. n.)—Father Aloysius Roche switches our attention over to another period of Egyptian history, namely that extraordinary manifestation of hermit and monastic life which appeared in Egypt during the first Christian centuries. With the help of a map of Egypt and the all too scanty records of the Desert Fathers, he reconstructs the story and the lives of these precursors of our monks and nuns. Father Roche has taken pains to study the country, and occasionally his text reads like a tourist's introduction. But some knowledge of the setting was necessary. Otherwise the whole story would have seemed fantastic. The earliest invaders of the Egyptian desert were genuine solitaries—for example, Paul and Anthony. Pachomius was the first to draw up a community rule in writing and, before his death, his religious subjects numbered seven thousand. Less than a century later, there were fifty thousand religious in the desert. By the end of the fourth century, it has been calculated that more than one hundred thousand men and women lived under some form of community rule. Father Roche has given us a very readable and interesting account of this little known incident in the Church's development. There are some details with which one might easily quarrel, particularly in the introductory chapter. North Africa was more fertile in classical Roman times than he appears to allow. And then he over-estimates the influence of Egypt on early and later Greek thought. The Greeks certainly borrowed some of their mathematics from the Nile Valley. It would be more difficult to trace borrowing in what is more strictly termed philo-

sophy. Actually, Egypt had no philosophy to lend. It is a mistake to suppose that Neo-Platonism owed a great deal to its origin in Egypt, and Father Roche goes too far when he speaks of Neo-Platonism as "simply the innate mysticism of Egypt adopting what was highest in Greek thought." There seems, too, a confusion on page 17 between Ammonius Saccas and Plotinus. These are, however, quite small details, which concern the classical setting of his story. The story itself he tells admirably.

THEOLOGICAL

Father John Kearney, C.S.Sp., presents his readers with an unusual literary problem. Born in 1865, he had published prior to 1935 nothing beyond a handful of articles in the *Irish Ecclesiastical Record*. These articles awakened no echoes, and his religious brethren, as Father Edward Leen informs us in a short biography, criticised their "somewhat Euclidian style." In 1935 Father Kearney was very seriously ill. He rallied, however, to issue between 1935 and 1941, six octavo volumes, along with a number of minor works. They were all the product of his many years of study and reading in ascetical literature, and some of the books have become widely known. From Father Leen's biography Father Kearney emerges as a talented but very one-sided figure. His intensity and apostolic zeal are emphasized, together with his wide reading in devotional and ascetical theology. But he was apparently wholly untouched by the broader "humanities"; he never read a newspaper; and he was lacking in imaginative insight. "One can be fairly sure that he never spent five minutes of his life in the contemplation of sea or sky or mountain." He had, however, a clear and orderly power of thought and exposition: and his more than twenty years as spiritual director with the students of the Holy Ghost Congregation deepened his knowledge, as it clarified his ability to explain. In this latest book which has been gathered together posthumously from his notes and papers—**Our Greatest Treasure** (Burns, Oates, 8s. 6d. n.)—there are evident the same qualities that appeared in his earlier books. The volume provides a series of considerations on Christian Faith—our reasons for the faith, the advantages of being a Catholic, the position of those outside the unity of the visible Church, the dangers to which faith may be exposed, etc. Many of the chapters are little more than detailed notes, and the book, as a whole, will be more useful as a basis of sermons and conferences than as straightforward spiritual reading. The treatment is, at times, too concise and schematic for the casual reader. But there is much that is solid and valuable in these last pages of Father Kearney.

CATECHETICAL

Miss Lloyd's delightful **Joyways in Doctrine** (Sands, 5s. n.) has this in common with the Exercises of Saint Ignatius that it is neither a text-book nor a book for *spiritual reading*, but a book of

practical inspiration. Miss Lloyd does not ask teachers to follow her in detail—one cannot copy a method whose very essence is originality not only on the part of the teacher but quite as often on the part of the child. What anyone with any spark of imagination can do is to catch the spirit of this way of teaching religion and then develop it on her own lines. Nevertheless, before such a development, any teacher would be well advised to make a very careful study of the actual words, diagrams and drawings, all of which are the result of Miss Lloyd's long experience and proved success.

SCRIPTURAL

A useful series of Bible illustrations—taken from William Hole—appear as **The Bible in Pictures** (B.O. and W., 2s. 6d. n.). There are twenty-seven of them, eleven of which are concerned with the New Testament and Christ's earthly life. The pictures are helpful, if somewhat misty in their outlines: and, unfortunately, war-time necessities have reduced them within the compass of a very slight booklet.

MISCELLANEOUS

The "Save the Children Fund" was established in England after the last war to bring relief to the suffering children of Europe. Since then, the movement has assumed world-wide proportions, and there are now twenty-seven national organizations, linked with an international centre at Geneva. This admirable crusade of charity has prepared its report on the condition of children in the Occupied countries of the Continent. It is a frightening report, embracing, as it does, conditions in Belgium and Holland, France, Greece, Norway, Poland and Czechoslovakia, with other countries. The report is fully documented, with comparative tables as to food (or the lack of it), diseases, measures taken to combat the problems raised by war and hostile occupation. **Children in Bondage** (Longmans, Green, 3s. 6d. n.) is the title of the report. What can be done? That is the practical question. The foreword concludes with a reminder of the problem's urgency. It may become out of date very soon, "but unhappily only by an exacerbation of the deprivations and sufferings here shown to exist in a degree which has probably never been surpassed, and seldom paralleled, on the long Via Dolorosa of the human race." Though it scarcely mentions the Nazi domination, it is none the less a terrible indictment of the Nazi creed and of Nazi Germany.

OTHER PUBLICATIONS

From Bombay come the first three numbers of a series of war-time booklets, published by the Bombay Examiner Press. The first of them deals with the problem of **The Pope and the War**. Its author is the Apostolic Delegate of the East Indies, Monsignor Kierkels, and the text supplies a study of the Pope's attitude during

the war. The Archbishop, in the second pamphlet, explains **Why Italian Popes?** The third reprints Cardinal Hinsley's familiar address to youth, an address broadcast on April 26th of last year.

BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

BURNS, OATES AND WASHBOURNE, London.

Our Greatest Treasure. By John Kearney, C.S.Sp. With a Memoir of the Author by Edward Leen, C.S.Sp. Pp. xliiv, 184. Price : 8s. 6d. n. *My Leader in Life.* By George Burns, S.J. Pp. 96. Price : 2s. 6d. n. *The First Monks and Nuns.* By Aloysius Roche. Pp. v, 138. Price : 7s. 6d. n. *The Pope's New Order : Social Encyclicals, 1878-1941. A Systematic Summary.* By Philip Hughes. Pp. viii, 232. Price : 9s. n. *The Young Christian Workers.* By Vincent Rochford. Pp. xii, 82. Price : 1s. n. *Catechism at Early Mass.* By Rev. F. H. Drinkwater. Pp. 124. Price : 3s. 6d. n. *The Final Victory.* By Dom Aelred Graham, O.S.B. Pp. 100. Price : 2s. 6d. n., 3s. 6d. n. *Murder of a Nation.* By G. M. Godden. Pp. vi, 66. Price : 2s. 6d. n.

CAMBRIDGE UNIVERSITY PRESS, London.

Education for a World Adrift. By Sir Richard Livingstone. Pp. xv, 158. Price : 3s. 6d. n.

CASELLS, LTD., London.

The Smiling Madonna. By Margaret Trouncer. Pp. 256. Price : 8s. 6d. n.

ANDREW DAKERS LTD., London.

King James the Last. By Jane Lane. Pp. xii, 336. Price : 7s. 6d. n.

FABER AND FABER, London.

The Virgin Birth in History and Faith. By Douglas Edwards. Pp. 240. Price : 12s. 6d. n. *The History of the Parson's Wife.* By Margaret Watt. Pp. 200. Price : 8s. 6d. n.

H. M. GILL, Dublin.

Christ's Homeland. By Rev. D. Riordan. Pp. 97. Price : 3s. n.

KENEDY AND SONS, New York.

The Family that Overtook Christ. By M. Raymond, O.C.S.O. Pp. xvi, 422. Price : \$2.75.

LONGMANS, GREEN AND CO., London and New York.

The Holy Communion. By Canon Spencer Leeson. Pp. 74. Price : 2s. 6d. n. *Children in Bondage.* Pp. 138. *Recent Revelations of European Diplomacy.* By G. P. Gooch, D.Litt., F.B.A. Pp. viii, 475. Price : 10s. n.

SANDS, London.

Joyways in Doctrine. By Frances Lloyd. Pp. 77. Price : 5s. n. *Sword of the Spirit Pamphlets : No. 5. Christian Freedom.* By Christopher Dawson. No. 6. *Remember France.* By Robert Speaight. Pp. 12. Price : 3d.

SHEED AND WARD, London.

The Judgement of the Nations. By Christopher Dawson. Pp. v, 154. Price : 8s. 6d. n. *Praise of Glory : A Commentary on Lauds and Vespers.* By E. I. Watkin. Pp. 280. Price : 10s. 6d. n. *This War is the Passion.* By Caryll Houselander. Pp. ix, 134. Price : 6s. n. *Man, the Forgotten.* By F. J. Sheed. Pp. 63. Price : 1s. n.

STRATFORD COMPANY, Boston, Mass.

National Patriotism in Papal Teaching. By Rev. John J. Wright. Pp. liii, 358.

STUDENT CHRISTIAN MOVEMENT PRESS, London.

Spirit of Flame : A Study of St. John of the Cross. By Professor E. Allison Peers. Pp. 163. Price : 6s. n.